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THE WISDOM OF ABRAHAM LINCOLN

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THE WISDOM

OF

ABRAHAM LINCOLN

BEING EXTRACTS FROM THE SPEECHES, STATE PAPERS, AND LETTERS OF THE GREAT PRESIDENT

" . . . his clear-grained human worth
And brave old wisdom of sincerity "
— LOWELL

NEW YORK

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PREFACE

MOST books of selections from the writings and conversations of Abraham Lincoln are designed primarily to show the peculiarities of his unique personality. Composed largely of his humorous stories, his witty and satirical comments upon his contemporaries, and anecdotes revealing the eccentricities of his genius, they uniformly produce a caricature of the accidental rather than essential features of him who stands as the ideal type of American manhood.

In this anthology this limited and thoroughly culled field has been avoided, and the broader domain of Lincoln's genius explored to find the fruits of his ripened wisdom rather than the flowers of his brilliant and pungent personality. The mind and the soul of the man are shown, possibly too purely and severely. Yet

while softening details are lacking in this portrait, all the strong and well-beloved lineaments of Lincoln are preserved,—each line as he himself drew it. Every passage is authentic and authoritative, the source and date of its utterance being given. The extracts are arranged in chronological order. The index of the book is by subjects.

The compiler acknowledges with thanks permission given him by the Current Literature Publishing Company to use the text of its Centenary Edition of the Life and Works of Abraham Lincoln in making the extracts.

MARION MILLS MILLER.

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THE FIRST AMERICAN

Extract from Ode recited at the Harvard Commemoration, July 21, 1865

By James Russell Lowell

. . . . .

WHITHER leads the path
To ampler fates that leads?
Not down through flowery meads,
To reap an aftermath
Of youth's vainglorious weeds;
But up the steep, amid the wrath
And shock of deadly-hostile creeds,
Where the world's best hope and stay
By battle's flashes gropes a desperate way,
And every turf the fierce foot clings to bleeds.
Peace hath her not ignoble wreath,
Ere yet the sharp, decisive word
Light the black lips of cannon, and the sword
Dreams in its easeful sheath;
But some day the live coal behind the thought,
Whether from Baäl's stone obscene,
Or from the shrine serene
Of God's pure altar brought,
Bursts up in flame; the war of tongue and pen
Learns with what deadly purpose it was fraught,

And, helpless in the fiery passion caught,
Shakes all the pillared state with shock of men:
Some day the soft Ideal that we wooed
Confronts us fiercely, foe-beset, pursued,
And cries reproachful: "Was it, then, my praise,
And not myself was loved? Prove now thy truth;
I claim of thee the promise of thy youth;
Give me thy life, or cower in empty phrase,
The victim of thy genius, not its mate!"
Life may be given in many ways,
And loyalty to Truth be sealed
As bravely in the closet as the field,
So bountiful is Fate;
But then to stand beside her,
When craven churls deride her,
To front a lie in arms and not to yield,
This shows, methinks, God's plan
And measure of a stalwart man,
Limbed like the old heroic breeds,
Who stands self-poised on manhood's solid earth,
Not forced to frame excuses for his birth,
Fed from within with all the strength he needs.

Such was he, our Martyr-Chief,
Whom late the Nation he had led,
With ashes on her head,
Wept with the passion of an angry grief:

Forgive me, if from present things I turn
To speak what in my heart will beat and burn,
And hang my wreath on his world-honored urn.
Nature, they say, doth dote,
And cannot make a man
Save on some worn-out plan,
Repeating us by rote:
For him her Old-World moulds aside she threw,
And, choosing sweet clay from the breast
Of the unexhausted West,
With stuff untainted shaped a hero new,
Wise, steadfast in the strength of God, and true.
How beautiful to see
Once more a shepherd of mankind indeed,
Who loved his charge, but never loved to lead;
One whose meek flock the people joyed to be,
Not lured by any cheat of birth,
But by his clear-grained human worth,
And brave old wisdom of sincerity!
They knew that outward grace is dust;
They could not choose but trust
In that sure-footed mind's unfaltering skill,
And supple-tempered will
That bent like perfect steel to spring again and thrust.
His was no lonely mountain-peak of mind,
Thrusting to thin air o'er our cloudy bars,
A sea-mark now, now lost in vapors blind;

Broad prairie rather, genial, level-lined,
Fruitful and friendly for all human-kind,
Yet also nigh to heaven and loved of loftiest stars.
Nothing of Europe here,
Or, then, of Europe fronting mornward still,
Ere any names of Serf and Peer
Could Nature's equal scheme deface
And thwart her genial will;
Here was a type of the true elder race,
And one of Plutarch's men talked with us face to face.
I praise him not; it were too late;
And some innative weakness there must be
In him who condescends to victory
Such as the Present gives, and cannot wait,
Safe in himself as in a fate.
So always firmly he:
He knew to bide his time,
And can his fame abide,
Still patient in his simple faith sublime,
Till the wise years decide.
Great captains, with their guns and drums,
Disturb our judgment for the hour,
But at last silence comes;
These all are gone, and, standing like a tower,
Our children shall behold his fame,
The kindly-earnest, brave, foreseeing man,
Sagacious, patient, dreading praise, not blame,
New birth of our new soil, the first American.

THE WISDOM OF ABRAHAM LINCOLN

FELLOW-CITIZENS: I presume you all know who I am. I am humble Abraham Lincoln. I have been solicited by many friends to become a candidate for the Legislature. My politics are short and sweet, like the old woman's dance. I am in favor of a national bank. I am in favor of the internal improvement system, and a high protective tariff. These are my sentiments and political principles. If elected, I shall be thankful; if not, it will be all the same.—*Announcement of Candidacy for Legislature; March*, 1832.

I [AM] opposed to making an examination [of the State Bank] without legal authority. I am opposed to encouraging that lawless and mobocratic spirit, whether in relation to the Bank or anything else, which is already abroad in the land; and is spreading with rapid and fearful impetuosity to the ultimate overthrow of every institution, of every moral principle, in which persons and property have

hitherto found security. — *On Inquiry into Management of the State Bank; January*, 1837.

AT what point shall we expect the approach of danger [to our republican institutions]? By what means shall we fortify against it? Shall we expect some transatlantic military giant to step the ocean and crush us at a blow? Never! All the armies of Europe, Asia, and Africa combined, with all the treasure of the earth (our own excepted) in their military chest, with a Bonaparte for a commander, could not by force take a drink from the Ohio or make a track on the Blue Ridge in a trial of a thousand years.

At what point then is the approach of danger to be expected? I answer, If it ever reach us it must spring up amongst us; it cannot come from abroad. If destruction be our lot we must ourselves be its author and finisher. As a nation of freemen we must live through all time or die by suicide. . . .

Turn to that horror-striking scene at St. Louis. A mulatto man by the name of McIntosh was seized in the street, dragged to the suburbs of the city, chained to a tree, and actually burned to death; and all within a single hour from the time he had been a freeman attending to his own business and at peace with the world.

Such are the effects of mob law, and such are the scenes becoming more and more fre-

quent in this land so lately famed for love of law and order, and the stories of which have even now grown too familiar to attract anything more than an idle remark.

But you are perhaps ready to ask, "What has this to do with the perpetuation of our political institutions?" I answer, "It has much to do with it." . . . By such examples, by instances of the perpetrators of such acts going unpunished, the lawless in spirit are encouraged to become lawless in practice; and having been used to no restraint but dread of punishment, they thus become absolutely unrestrained. Having ever regarded government as their deadliest bane, they make a jubilee of the suspension of its operations, and pray for nothing so much as its total annihilation. While, on the other hand, good men, men who love tranquillity, who desire to abide by the laws and enjoy their benefits, who would gladly spill their blood in the defense of their country, seeing their property destroyed, their families insulted, and their lives endangered, their persons injured, and seeing nothing in prospect that forebodes a change for the better, become tired of and disgusted with a government that offers them no protection, and are not much averse to a change in which they imagine they have nothing to lose. Thus, then, by the operation of this mobocratic spirit which all must admit is now abroad in the land, the strongest bulwark of any govern-

ment, and particularly of those constituted like ours — I mean the attachment of the people — may effectually be broken down and destroyed. . . . At such a time, and under such circumstances, men of sufficient talent and ambition will not be wanting to seize the opportunity, strike the blow, and overturn that fair fabric which for the last half century has been the fondest hope of the lovers of freedom throughout the world. — *The Perpetuation of our Political Institutions. An address to the Young Men's Lyceum of Springfield, Ill.; January* 27, 1837.

MR. LAMBORN insists that the difference between the Van Buren party and the Whigs is that, although the former sometimes err in practice, they are always correct in principle, whereas the latter are wrong in principle; and, better to impress this proposition, he uses a figurative expression in these words: "The Democrats are vulnerable in the heel, but they are sound in the head and the heart." The first branch of the figure — that is, that the Democrats are vulnerable in the heel — I admit is not merely figuratively, but literally true. Who that looks but for a moment at their Swartwouts, their Prices, their Harringtons, and their hundreds of others, scampering away with the public money to Texas, to Europe, and to every spot of the earth where a villain may hope to find refuge from justice, can at all doubt that they

are most distressingly affected in their heels with a species of "running itch"? It seems that this malady of their heels operates on these sound-headed and honest-hearted creatures very much like the cork leg in the comic song did on its owner; which, when he had once got started on it, the more he tried to stop it, the more it would run away. At the hazard of wearing this point threadbare, I will relate an anecdote which seems too strikingly in point to be omitted. A witty Irish soldier, who was always boasting of his bravery when no danger was near, but who invariably retreated without orders at the first charge of an engagement, being asked by his captain why he did so, replied: "Captain, I have as brave a heart as Julius Cæsar ever had; but, somehow or other, whenever danger approaches, my cowardly legs will run away with it." — *Against the Subtreasury and other Policies of the Van Buren Administration. Speech at Springfield, Ill.; December*, 1839.

WHEN the conduct of men is designed to be influenced, persuasion, kind, unassuming persuasion, should ever be adopted. It is an old and a true maxim "that a drop of honey catches more flies than a gallon of gall." So with men. It you would win a man to your cause, first convince him that you are his sincere friend. Therein is a drop of honey that catches his heart, which, say what he

will, is the great highroad to his reason, and which, when once gained, you will find but little trouble in convincing his judgment of the justice of your cause, if indeed that cause really be a just one. On the contrary, assume to dictate to his judgment, or to command his action, or to mark him as one to be shunned and despised, and he will retreat within himself, close all the avenues to his head and his heart; and though your cause be naked truth itself, transformed to the heaviest lance, harder than steel, and sharper than steel can be made, and though you throw it with more than herculean force and precision, you shall be no more able to pierce him than to penetrate the hard shell of a tortoise with a rye straw. Such is man, and so must he be understood by those who would lead him, even to his own best interests.

. . . . . .

But it is said by some that men will think and act for themselves; that none will disuse spirits or anything else because his neighbors do; and that moral influence is not that powerful engine contended for. Let us examine this. Let me ask the man who could maintain this position most stiffly, what compensation he will accept to go to church some Sunday and sit during the sermon with his wife's bonnet upon his head? Not a trifle, I'll venture. And why not? There would be nothing irreligious in it, nothing immoral, nothing uncomfortable — then why not? Is

it not because there would be something egregiously unfashionable in it? Then it is the influence of fashion; and what is the influence of fashion but the influence that other people's actions have on our actions — the strong inclination each of us feels to do as we see all our neighbors do? Nor is the influence of fashion confined to any particular thing or class of things; it is just as strong on one subject as another. Let us make it as unfashionable to withhold our names from the temperance cause as for husbands to wear their wives' bonnets to church, and instances will be just as rare in the one case as the other.

. . . . . .

Of our political revolution of '76 we are all justly proud. It has given us a degree of political freedom far exceeding that of any other nation of the earth. In it the world has found a solution of the long-mooted problem as to the capability of man to govern himself. In it was the germ which has vegetated, and still is to grow and expand into the universal liberty of mankind. But, with all these glorious results, past, present, and to come, it had its evils too. It breathed forth famine, swam in blood, and rode in fire; and long, long after, the orphan's cry and the widow's wail continued to break the sad silence that ensued. These were the price, the inevitable price, paid for the blessings it bought.

Turn now to the temperance revolution. In it we shall find a stronger bondage broken,

a viler slavery manumitted, a greater tyrant deposed; in it, more of want supplied, more disease healed, more sorrow assuaged. By it no orphans starving, no widows weeping. By it none wounded in feeling, none injured in interest; even the dram-maker and dram-seller will have glided into other occupations so gradually as never to have felt the change, and will stand ready to join all others in the universal song of gladness. And what a noble ally this to the cause of political freedom; with such an aid its march cannot fail to be on and on, till every son of earth shall drink in rich fruition the sorrow-quenching draughts of perfect liberty. Happy day when — all appetites controlled, all poisons subdued, all matter subjected — mind, all-conquering mind, shall live and move, the monarch of the world. Glorious consummation! Hail, fall of fury! Reign of reason, all hail! — *Address to the Washingtonian Society of Springfield, Ill.; February* 22, 1842.

I HAVE just told the folks here in Springfield on this 111th anniversary of the birth of him whose name, mightiest in the cause of civil liberty, still mightiest in the cause of moral reformation, we mention in solemn awe, in naked, deathless splendor, that the one victory we can ever call complete will be that one which proclaims that there is not one slave or one drunkard on the face of God's green earth. Recruit for this victory.

. . . Now, boy, on your march, don't you go and forget the old maxim that "one drop of honey catches more flies than a half-gallon of gall." Load your musket with this maxim, and smoke it in your pipe. — *Letter to George E. Pickett; February 22, 1842.*

IN the early days of our race the Almighty said to the first of our race, "In the sweat of thy face shalt thou eat bread"; and since then, if we except the light and the air of heaven, no good thing has been or can be enjoyed by us without having first cost labor. And inasmuch as most good things are produced by labor, it follows that all such things of right belong to those whose labor has produced them. But it has so happened, in all ages of the world, that some have labored, and others have without labor enjoyed a large proportion of the fruits. This is wrong, and should not continue. To secure to each laborer the whole product of his labor, or as nearly as possible, is a worthy object of any good government.

But then a question arises, How can a government best effect this? In our own country, in its present condition, will the protective principle advance or retard this object? Upon this subject the habits of our whole species fall into three great classes — useful labor, useless labor, and idleness. Of these the first only is meritorious, and to it all the products of labor rightfully belong; but the two latter,

while they exist, are heavy pensioners upon the first, robbing it of a large portion of its just rights. The only remedy for this is to, so far as possible, drive useless labor and idleness out of existence. And, first, as to useless labor. Before making war upon this, we must learn to distinguish it from the useful. It appears to me that all labor done directly and indirectly in carrying articles to the place of consumption, which could have been produced in sufficient abundance, with as little labor, at the place of consumption as at the place they were carried from, is useless labor. Let us take a few examples of the application of this principle to our own country. Iron, and everything made of iron, can be produced in sufficient abundance, and with as little labor, in the United States as anywhere else in the world; therefore all labor done in bringing iron and its fabrics from a foreign country to the United States is useless labor. . . .

We may easily see that the cost of this useless labor is very heavy. It includes not only the cost of the actual carriage, but also the insurances of every kind, and the profits of the merchants through whose hands it passes. All these create a heavy burden necessarily falling upon the useful labor connected with such articles, either depressing the price to the producer or advancing it to the consumer, or, what is more probable, doing both in part. . . . [Therefore] the abandonment of the pro-

tective policy by the American government must result in the increase of both useless labor and idleness, and so, in proportion, must produce want and ruin among our people. — *Notes on Protection jotted down while Congressman-elect; December*, 1847.

I HOLD it to be a paramount duty of us in the free States, due to the Union of the States, and perhaps to liberty itself (paradox though it may seem), to let the slavery of the other States alone; while, on the other hand, I hold it to be equally clear that we should never knowingly lend ourselves, directly or indirectly, to prevent that slavery from dying a natural death — to find new places for it to live in, when it can no longer exist in the old. — *Letter to Williamson Durley; October* 3, 1845.

MY childhood's home I see again,
And sadden with the view;
And still, as memory crowds my brain,
There's pleasure in it too.

O Memory! thou midway world
'Twixt earth and paradise,
Where things decayed and loved ones lost
In dreamy shadows rise,

And, freed from all that's earthly vile,
Seem hallowed, pure, and bright,
Like scenes in some enchanted isle
All bathed in liquid light.

As dusky mountains please the eye
When twilight chases day;
As bugle-notes that, passing by,
In distance die away;

As leaving some grand waterfall,
We, lingering, list its roar —
So memory will hallow all
We've known, but know no more.

Near twenty years have passed away
Since here I bid farewell
To woods and fields, and scenes of play,
And playmates loved so well.

Where many were, but few remain
Of old familiar things;
But seeing them, to mind again
The lost and absent brings.

The friends I left that parting day,
How changed, as time has sped!
Young childhood grown, strong manhood gray,
And half of all are dead.

I hear the loved survivors tell
How naught from death could save
Till every sound appears a knell,
And every spot a grave.

I range the fields with pensive tread,
And pace the hollow rooms,
And feel (companion of the dead)
I'm living in the tombs.

Letter to William Johnston; April 18, 1846.

FRIEND JOHNSTON,— You remember when I wrote you from Tremont last spring, sending you a little canto of what I called poetry, I promised to bore you with another some time. I now fulfill the promise. The subject of the present one is an insane man; his name is Matthew Gentry. He is three years older than I, and when we were boys we went to school together. He was rather a bright lad, and the son of *the* rich man of a very poor neighborhood. At the age of nineteen he unaccountably became furiously mad, from which condition he gradually settled down into harmless insanity. When, as I told you in my other letter, I visited my old home in the fall of 1844, I found him still lingering in this wretched condition. In my poetizing mood, I could not forget the impression his case made upon me. Here is the result:

But here's an object more of dread
  Than aught the grave contains —
A human form with reason fled,
  While wretched life remains.

When terror spread, and neighbors ran
  Your dangerous strength to bind,
And soon, a howling, crazy man,
  Your limbs were fast confined:

How then you strove and shrieked aloud,
  Your bones and sinews bared;
And fiendish on the gazing crowd
  With burning eyeballs glared;

And begged and swore, and wept and prayed,
With maniac laughter joined;
How fearful were these signs displayed
By pangs that killed the mind!

And when at length the drear and long
Time soothed thy fiercer woes,
How plaintively thy mournful song
Upon the still night rose!

I've heard it oft as if I dreamed,
Far distant, sweet and lone,
The funeral dirge it ever seemed
Of reason dead and gone.

To drink its strains I've stole away,
All stealthily and still,
Ere yet the rising god of day
Had streaked the eastern hill.

Air held her breath; trees with the spell
Seemed sorrowing angels round,
Whose swelling tears in dewdrops fell
Upon the listening ground.

But this is past, and naught remains
That raised thee o'er the brute;
Thy piercing shrieks and soothing strain
Are like, forever mute.

Now fare thee well! More thou the cause
Than subject now of woe.
All mental pangs by time's kind laws
Hast lost the power to know.

O death! thou awe-inspiring prince
That keepst the world in fear,
Why dost thou tear more blest ones hence,
And leave him lingering here?

Letter to William Johnston; September 6, 1846.

IF he [President Polk] can show that the soil was ours where the first blood of the war was shed, then I am with him. . . . But if he can not or will not do this, — if on any pretense or no pretense he shall refuse or omit it, — then I shall be fully convinced of what I more than suspect already, — that he is deeply conscious of being in the wrong; that he feels the blood of this war, like the blood of Abel, is crying to Heaven against him; that originally having some strong motive — what, I will not stop now to give my opinion concerning — to involve the two countries in a war, and trusting to escape scrutiny by fixing the public gaze upon the exceeding brightness of military glory, — that attractive rainbow that rises in showers of blood — that serpent's eye that charms to destroy, — he plunged into it, and has swept on and on till, disappointed in his calculation of the ease with which Mexico might be subdued, he now finds himself he knows not where. How like the half-insane mumbling of a fever dream is the whole war part of his late message! . . . His mind, taxed beyond its power, is running hither and thither, like

some tortured creature on a burning surface, finding no position on which it can settle down to be at ease. . . . He is a bewildered, confounded, and miserably perplexed man. God grant he may be able to show there is not something about his conscience more painful than all his mental perplexity. — *Speech in Congress; January* 12, 1848.

POSSIBLY you consider those acts [of aggression upon the Mexicans] too small for notice. Would you venture to so consider them had they been committed by any nation on earth against the humblest of our people? I know you would not. Then I ask, is the precept "Whatsoever ye would that men should do to you, do ye even so to them" obsolete? of no force? of no application? — *Letter to J. M. Peck; May* 21, 1848.

BUT suppose, after all, there should be some degree of inequality [in the government making internal improvements throughout the various States]. Inequality is certainly never to be embraced for its own sake; but is every good thing to be discarded which may be inseparably connected with some degree of it? If so, we must discard all government. This capitol is built at the public expense, for the public benefit; but does any one doubt that it is of some peculiar local advantage to

the property-holders and business people of Washington? Shall we remove it for this reason? And if so, where shall we set it down, and be free from the difficulty? To make sure of our object, shall we locate it nowhere, and have Congress hereafter to hold its sessions, as the loafer lodged, "in spots about"? I make no allusion to the present President when I say there are few stronger cases in this world of "burden to the many and benefit to the few," of "inequality," than the presidency itself is by some thought to be. An honest laborer digs coal at about seventy cents a day, while the President digs abstractions at about seventy dollars a day. The coal is clearly worth more than the abstractions, and yet what a monstrous inequality in the prices! Does the President, for this reason, propose to abolish the presidency? He does not, and he ought not. The true rule in determining to embrace or reject anything, is not whether it have any evil in it, but whether it have more of evil than of good. There are few things wholly evil or wholly good. Almost everything, especially of government policy, is an inseparable compound of the two; so that our best judgment of the preponderance between them is continually demanded. On this principle the President, his friends, and the world generally act on most subjects. Why not apply it, then, upon this question? Why, as to improvements, magnify the evil, and stoutly refuse to see any good in them?

. . . . . .

Mr. Chairman, the President seems to think that enough may be done, in the way of improvements, by means of tonnage duties under State authority, with the consent of the General Government. Now I suppose this matter of tonnage duties is well enough in its own sphere. I suppose it may be efficient, and perhaps sufficient, to make slight improvements and repairs in harbors already in use and not much out of repair. But if I have any correct general idea of it, it must be wholly inefficient for any general beneficent purposes of improvement. I know very little, or rather nothing at all, of the practical matter of levying and collecting tonnage duties; but I suppose one of its principles must be to lay a duty for the improvement of any particular harbor upon the tonnage coming into that harbor; to do otherwise — to collect money in one harbor, to be expended on improvements in another — would be an extremely aggravated form of that inequality which the President so much deprecates. If I be right in this, how could we make any entirely new improvement by means of tonnage duties? How make a road, a canal, or clear a greatly obstructed river? The idea that we could involves the same absurdity as the Irish bull about the new boots. "I shall niver git 'em on," says Patrick, "till I wear 'em a day or two, and stretch 'em a little." We shall never make a canal by tonnage duties until it shall

already have been made awhile, so the tonnage can get into it. — *Speech in Congress; June* 20, 1848.

WERE I President, I should desire the legislation of the country to rest with Congress, uninfluenced by the executive in its origin or progress, and undisturbed by the veto unless in very special and clear cases. — *Vote; July*, 1848.

I CANNOT but think there is some mistake in your impression of the motives of the old men. I suppose I am now one of the old men; and I declare, on my veracity, which I think is good with you, that nothing could afford me more satisfaction than to learn that you and others of my young friends at home are doing battle in the contest, and endearing themselves to the people, and taking a stand far above any I have ever been able to reach in their admiration. I cannot conceive that other old men feel differently. Of course I cannot demonstrate what I say; but I was young once, and I am sure I was never ungenerously thrust back. I hardly know what to say. The way for a young man to rise is to improve himself every way he can, never suspecting that anybody wishes to hinder him. Allow me to assure you that suspicion and jealousy never did help any

man in any situation. There may sometimes be ungenerous attempts to keep a young man down; and they will succeed, too, if he allows his mind to be diverted from its true channel to brood over the attempted injury. Cast about, and see if this feeling has not injured every person you have ever known to fall into it.

Now, in what I have said, I am sure you will suspect nothing but sincere friendship. I would save you from a fatal error. You have been a laborious, studious young man. You are far better informed on almost all subjects than I have ever been. You cannot fail in any laudable object, unless you allow your mind to be improperly directed. — *Letter to William H. Herndon; July* 10, 1848.

A FELLOW once advertised that he had made a discovery by which he could make a new man out of an old one, and have enough of the stuff left to make a little yellow dog. Just such a discovery has General Jackson's popularity been to you [Democrats]. You not only twice made President of him out of it, but you have had enough of the stuff left to make Presidents of several comparatively small men since; and it is your chief reliance now to make still another.

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By the way, Mr. Speaker, did you know I am a military hero? Yes, sir; in the days of

the Black Hawk war I fought, bled, and came away. Speaking of General Cass's career reminds me of my own. I was not at Stillman's defeat, but I was about as near it as Cass was to Hull's surrender; and, like him, I saw the place very soon afterward. It is quite certain I did not break my sword, for I had none to break; but I bent a musket pretty badly on one occasion. If Cass broke his sword, the idea is he broke it in desperation; I bent the musket by accident. If General Cass went in advance of me in picking huckleberries, I guess I surpassed him in charges upon the wild onions. If he saw any live, fighting Indians, it was more than I did; but I had a good many bloody struggles with the mosquitoes, and although I never fainted from the loss of blood, I can truly say I was often very hungry. Mr. Speaker, if I should ever conclude to doff whatever our Democratic friends may suppose there is of black-cockade federalism about me, and therefore they shall take me up as their candidate for the presidency, I protest they shall not make fun of me, as they have of General Cass, by attempting to write me into a military hero.

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I have heard some things from New York; and if they are true, one might well say of your party there, as a drunken fellow once said when he heard the reading of an indictment for hog-stealing. The clerk read on till he got to and through the words "did steal, take,

and carry away ten boars, ten sows, ten shoats, and ten pigs," at which he exclaimed, "Well, by golly, that is the most equally divided gang of hogs I ever did hear of!" If there is any other gang of hogs more equally divided than the Democrats of New York are about this time, I have not heard of it. — *Speech in Congress; July 27, 1848.*

THE mere physical of Niagara Falls is a very small part of that world's wonder. Its power to excite reflection and emotion is its great charm. . . . It calls up the indefinite past. When Columbus first sought this continent — when Christ suffered on the cross — when Moses led Israel through the Red Sea — nay, even when Adam first came from the hand of his Maker: then, as now, Niagara was roaring here. The eyes of that species of extinct giants whose bones fill the mounds of America have gazed on Niagara, as ours do now. Contemporary with the first race of men, and older than the first man, Niagara is strong and fresh to-day as ten thousand years ago. The Mammoth and Mastodon, so long dead that fragments of their monstrous bones alone testify that they ever lived, have gazed on Niagara — in that long, long time never still for a single moment [never dried], never froze, never slept, never rested. — *Notes for a Popular Lecture on Niagara Falls; July, 1850.*

I AM not an accomplished lawyer. I find quite as much material for a lecture in those points wherein I have failed, as in those wherein I have been moderately successful. The leading rule for the lawyer, as for the man of every other calling, is diligence. Leave nothing for to-morrow which can be done to-day. Never let your correspondence fall behind. Whatever piece of business you have in hand, before stopping, do all the labor pertaining to it which can then be done. When you bring a common-law suit, if you have the facts for doing so, write the declaration at once. If a law point be involved, examine the books, and note the authority you rely on upon the declaration itself, where you are sure to find it when wanted. The same of defenses and pleas. In business not likely to be litigated, — ordinary collection cases, foreclosures, partitions, and the like, — make all examinations of titles, and note them, and even draft orders and decrees in advance. This course has a triple advantage; it avoids omissions and neglect, saves your labor when once done, performs the labor out of court when you have leisure, rather than in court when you have not. Extemporaneous speaking should be practiced and cultivated. It is the lawyer's avenue to the public. However able and faithful he may be in other respects, people are slow to bring him business if he cannot make a speech. And yet there is not a more fatal error to young lawyers than rely-

ing too much on speech-making. If any one, upon his rare powers of speaking, shall claim an exemption from the drudgery of the law, his case is a failure in advance.

Discourage litigation. Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often a real loser — in fees, expenses, and waste of time. As a peacemaker the lawyer has a superior opportunity of being a good man. There will still be business enough.

Never stir up litigation. A worse man can scarcely be found than one who does this. Who can be more nearly a fiend than he who habitually overhauls the register of deeds in search of defects in titles, whereon to stir up strife, and put money in his pocket? A moral tone ought to be infused into the profession which should drive such men out of it.

The matter of fees is important, far beyond the mere question of bread and butter involved. Properly attended to, fuller justice is done to both lawyer and client. An exorbitant fee should never be claimed. As a general rule never take your whole fee in advance, nor any more than a small retainer. When fully paid beforehand, you are more than a common mortal if you can feel the same interest in the case, as if something was still in prospect for you, as well as for your client. And when you lack interest in the case the job will very likely lack skill and diligence in the performance. Settle the amount

of fee and take a note in advance. Then you will feel that you are working for something, and you are sure to do your work faithfully and well. Never sell a fee note — at least not before the consideration service is performed. It leads to negligence and dishonesty — negligence by losing interest in the case, and dishonesty in refusing to refund when you have allowed the consideration to fail.

There is a vague popular belief that lawyers are necessarily dishonest. I say vague, because when we consider to what extent confidence and honors are reposed in and conferred upon lawyers by the people, it appears improbable that their impression of dishonesty is very distinct and vivid. Yet the impression is common, almost universal. Let no young man choosing the law for a calling for a moment yield to the popular belief — resolve to be honest at all events; and if in your own judgment you cannot be an honest lawyer, resolve to be honest without being a lawyer. Choose some other occupation, rather than one in the choosing of which you do, in advance, consent to be a knave. — *Notes for Law Lecture; July*, 1850.

MR. CLAY ever was on principle and in feeling opposed to slavery. The very earliest, and one of the latest, public efforts of his life, separated by a period of more than fifty years, were both made in favor of gradual

emancipation. He did not perceive that on a question of human right the negroes were to be excepted from the human race. And yet Mr. Clay was the owner of slaves. Cast into life when slavery was already widely spread and deeply seated, he did not perceive, as I think no wise man has perceived, how it could be at once eradicated without producing a greater evil even to the cause of human liberty itself. His feeling and his judgment, therefore, ever led him to oppose both extremes of opinion on the subject. Those who would shiver into fragments the Union of these States, tear to tatters its now venerated Constitution, and even burn the last copy of the Bible, rather than slavery should continue a single hour, together with all their more halting sympathizers, have received, and are receiving, their just execration; and the name and opinions and influence of Mr. Clay are fully and, as I trust, effectually and enduringly arrayed against them. But I would also, if I could, array his name, opinions, and influence against the opposite extreme — against a few but an increasing number of men who, for the sake of perpetuating slavery, are beginning to assail and to ridicule the white man's charter of freedom, the declaration that "all men are created free and equal." — *Eulogy of Henry Clay; July* 16, 1852.

THE legitimate object of government is to do for a community of people whatever they need to have done, but cannot do at all, or cannot so well do, for themselves, in their separate and individual capacities. In all that the people can individually do as well for themselves, government ought not to interfere.

Equality in society alike beats inequality, whether the latter be of the British aristocratic sort or of the domestic slavery sort. We know Southern men declare that their slaves are better off than hired laborers among us. How little they know whereof they speak! There is no permanent class of hired laborers amongst us. Twenty-five years ago I was a hired laborer. The hired laborer of yesterday labors on his own account to-day, and will hire others to labor for him to-morrow. Advancement — improvement in condition — is the order of things in a society of equals. As labor is the common burden of our race, so the effort of some to shift their share of the burden onto the shoulders of others is the great durable curse of the race. Originally a curse for transgression upon the whole race, when, as by slavery, it is concentrated on a part only, it becomes the double-refined curse of God upon his creatures.

Free labor has the inspiration of hope; pure slavery has no hope. The power of hope upon human exertion and happiness is wonderful. The slave-master himself has a conception of it, and hence the system of tasks

among slaves. The slave whom you cannot drive with the lash to break seventy-five pounds of hemp in a day, if you will task him to break a hundred, and promise him pay for all he does over, he will break you a hundred and fifty. You have substituted hope for the rod. And yet perhaps it does not occur to you that to the extent of your gain in the case, you have given up the slave system and adopted the free system of labor.

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If A can prove, however conclusively, that he may of right enslave B, why may not B snatch the same argument and prove equally that he may enslave A? You say A is white and B is black. It is color, then; the lighter having the right to enslave the darker? Take care. By this rule you are to be slave to the first man you meet with a fairer skin than your own. You do not mean color exactly? You mean the whites are intellectually the superiors of the blacks, and therefore have the right to enslave them? Take care again. By this rule you are to be slave to the first man you meet with an intellect superior to your own. But, say you, it is a question of interest, and if you make it your interest you have the right to enslave another. Very well. And if he can make it his interest he has the right to enslave you.

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The ant who has toiled and dragged a crumb to his nest will furiously defend the

fruit of his labor against whatever robber assails him. So plain that the most dumb and stupid slave that ever toiled for a master does constantly know that he is wronged. So plain that no one, high or low, ever does mistake it, except in a plainly selfish way; for although volume upon volume is written to prove slavery a very good thing, we never hear of the man who wishes to take the good of it by being a slave himself.

Most governments have been based, practically, on the denial of the equal rights of men, as I have, in part, stated them; ours began by affirming those rights. They said, some men are too ignorant and vicious to share in government. Possibly so, said we; and, by your system, you would always keep them ignorant and vicious. We proposed to give all a chance; and we expected the weak to grow stronger, the ignorant wiser, and all better and happier together.

We made the experiment, and the fruit is before us. Look at it, think of it. Look at it in its aggregate grandeur, of extent of country, and numbers of population — of ship, and steamboat, and railroad. — *Notes on Government; July*, 1854.

I THINK, and shall try to show, that the repeal of the Missouri Compromise is wrong — wrong in its direct effect, letting slavery into Kansas and Nebraska, and wrong

in its prospective principle, allowing it to spread to every other part of the wide world where men can be found inclined to take it.

This declared indifference, but, as I must think, covert real zeal, for the spread of slavery, I cannot but hate. I hate it because of the monstrous injustice of slavery itself. I hate it because it deprives our republican example of its just influence in the world; enables the enemies of free institutions with plausibility to taunt us as hypocrites; causes the real friends of freedom to doubt our sincerity; and especially because it forces so many good men among ourselves into an open war with the very fundamental principles of civil liberty, criticising the Declaration of Independence, and insisting that there is no right principle of action but self-interest.

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When Southern people tell us they are no more responsible for the origin of slavery than we are, I acknowledge the fact. When it is said that the institution exists, and that it is very difficult to get rid of it in any satisfactory way, I can understand and appreciate the saying. I surely will not blame them for not doing what I should not know how to do myself. If all earthly power were given me, I should not know what to do as to the existing institution. My first impulse would be to free all the slaves, and send them to Liberia, to their own native land. But a moment's re-

flection would convince me that whatever of high hope (as I think there is) there may be in this in the long run, its sudden execution is impossible. If they were all landed there in a day, they would all perish in the next ten days; and there are not surplus shipping and surplus money enough to carry them there in many times ten days. What then? Free them all, and keep them among us as underlings? Is it quite certain that this betters their condition? I think I would not hold one in slavery at any rate, yet the point is not clear enough for me to denounce people upon. What next? Free them, and make them politically and socially our equals. My own feelings will not admit of this, and if mine would, we well know that those of the great mass of whites will not. Whether this feeling accords with justice and sound judgment is not the sole question, if indeed it is any part of it. A universal feeling, whether well or ill founded, cannot be safely disregarded. We cannot then make them equals. It does seem to me that systems of gradual emancipation might be adopted, but for their tardiness in this I will not undertake to judge our brethren of the South.

When they remind us of their constitutional rights, I acknowledge them — not grudgingly, but fully and fairly; and I would give them any legislation for the reclaiming of their fugitives which should not in its stringency be more likely to carry a free man

into slavery than our ordinary criminal laws are to hang an innocent one.

But all this, to my judgment, furnishes no more excuse for permitting slavery to go into our own free territory than it would for reviving the African slave-trade by law. The law which forbids the bringing of slaves from Africa, and that which has so long forbidden the taking of them into Nebraska, can hardly be distinguished on any moral principle, and the repeal of the former could find quite as plausible excuses as that of the latter.

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Equal justice to the South, it is said, requires us to consent to the extension of slavery to new countries. That is to say, inasmuch as you do not object to my taking my hog to Nebraska, therefore I must not object to you taking your slave. Now, I admit that this is perfectly logical, if there is no difference between hogs and negroes. But while you thus require me to deny the humanity of the negro, I wish to ask whether you of the South, yourselves, have ever been willing to do as much? It is kindly provided that of all those who come into the world only a small percentage are natural tyrants. That percentage is no larger in the slave States than in the free. The great majority South, as well as North, have human sympathies, of which they can no more divest themselves than they can of their sensibility to physical pain. These sympathies in the bosoms of the Southern

people manifest, in many ways, their sense of the wrong of slavery, and their consciousness that, after all, there is humanity in the negro. If they deny this, let me address them a few plain questions. In 1820 you joined the North, almost unanimously, in declaring the African slave-trade piracy, and in annexing to it the punishment of death. Why did you do this? If you did not feel that it was wrong, why did you join in providing that men should be hung for it? The practice was no more than bringing wild negroes from Africa to such as would buy them. But you never thought of hanging men for catching and selling wild horses, wild buffaloes, or wild bears.

Again, you have among you a sneaking individual of the class of native tyrants known as the "Slave-Dealer." He watches your necessities, and crawls up to buy your slave, at a speculating price. If you cannot help it, you sell to him; but if you can help it, you drive him from your door. You despise him utterly. You do not recognize him as a friend, or even as an honest man. Your children must not play with his; they may rollick freely with the little negroes, but not with the slave-dealer's children. If you are obliged to deal with him, you try to get through the job without so much as touching him. It is common with you to join hands with the men you meet, but with the slave-dealer you avoid the ceremony — instinctively shrinking from the

snaky contact. If he grows rich and retires from business, you still remember him, and still keep up the ban of non-intercourse upon him and his family. Now why is this? You do not so treat the man who deals in corn, cotton, or tobacco.

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The doctrine of self-government is right, — — absolutely and eternally right, — but it has no just application as here attempted. Or perhaps I should rather say that whether it has such application depends upon whether a negro is not or is a man. If he is not a man, in that case he who is a man may as a matter of self-government do just what he pleases with him. But if the negro is a man, is it not to that extent a total destruction of self-government to say that he too shall not govern himself? When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government — that is despotism. If the negro is a man, why then my ancient faith teaches me that "all men are created equal," and that there can be no moral right in connection with one man's making a slave of another.

Judge Douglas frequently, with bitter irony and sarcasm, paraphrases our argument by saying: "The white people of Nebraska are good enough to govern themselves, but they are not good enough to govern a few miserable negroes!"

Well! I doubt not that the people of Nebraska are and will continue to be as good as the average of people elsewhere. I do not say the contrary. What I do say is that no man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet-anchor of American republicanism.

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Still further: there are constitutional relations between the slave and free States which are degrading to the latter. We are under legal obligations to catch and return their runaway slaves to them: a sort of dirty, disagreeable job, which, I believe, as a general rule, the slaveholders will not perform for one another. Then again, in the control of the government — the management of the partnership affairs — they have greatly the advantage of us. By the Constitution each State has two senators, each has a number of representatives in proportion to the number of its people, and each has a number of presidential electors equal to the whole number of its senators and representatives together. But in ascertaining the number of the people for this purpose, five slaves are counted as being equal to three whites. The slaves do not vote; they are only counted and so used as to swell the influence of the white people's votes. The practical effect of this is more aptly shown by a comparison of the States of South Carolina and Maine. South Carolina has six

representatives, and so has Maine; South Carolina has eight presidential electors, and so has Maine. This is precise equality so far; and of course they are equal in senators, each having two. Thus in the control of the government the two States are equals precisely. But how are they in the number of their white people? Maine has 581,813, while South Carolina has 274,567; Maine has twice as many as South Carolina, and 32,679 over. Thus, each white man in South Carolina is more than the double of any man in Maine. This is all because South Carolina, besides her free people, has 384,984 slaves. . . . This principle, in the aggregate, gives the slave States in the present Congress twenty additional representatives, being seven more than the whole majority by which they passed the Nebraska bill.

Now all this is manifestly unfair; yet I do not mention it to complain of it, in so far as it is already settled. It is in the Constitution, and I do not for that cause or any other cause, propose to destroy, or alter, or disregard the Constitution. I stand to it, fairly, fully, and firmly.

But when I am told I must leave it altogether to other people to say whether new partners are to be bred up and brought into the firm, on the same degrading terms against me, I respectfully demur. I insist that whether I shall be a whole man, or only the half of one, in comparison with others, is a

question in which I am somewhat concerned, and one which no other man can have a sacred right of deciding for me. If I am wrong in this — if it really be a sacred right of self-government in the man who shall go to Nebraska to decide whether he will be the equal of me or the double of me, then, after he shall have exercised that right, and thereby shall have reduced me to a still smaller fraction of a man than I already am, I should like for some gentleman, deeply skilled in the mysteries of sacred rights, to provide himself with a microscope, and peep about, and find out, if he can, what has become of my sacred rights. They will surely be too small for detection with the naked eye.

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But Nebraska is urged as a great Union-saving measure. Well, I too go for saving the Union. Much as I hate slavery, I would consent to the extension of it rather than see the Union dissolved, just as I would consent to any great evil to avoid a greater one. But when I go to Union-saving, I must believe, at least, that the means I employ have some adaptation to the end. To my mind, Nebraska has no such adaptation.

It hath no relish of salvation in it.

It is an aggravation, rather, of the only one thing which ever endangers the Union. When it came upon us, all was peace and quiet. The nation was looking to the forming of new

bonds of union, and a long course of peace and prosperity seemed to lie before us. In the whole range of possibility, there scarcely appears to me to have been anything out of which the slavery agitation could have been revived, except the very project of repealing the Missouri Compromise. Every inch of territory we owned already had a definite settlement of the slavery question, by which all parties were pledged to abide. . . .

In this state of affairs the Genius of Discord himself could scarcely have invented a way of again setting us by the ears but by turning back and destroying the peace measures of the past. The counsels of that Genius seem to have prevailed. The Missouri Compromise was repealed; and here we are in the midst of a new slavery agitation, such, I think, as we have never seen before. Who is responsible for this? Is it those who resist the measure, or those who causelessly brought it forward and pressed it through, having reason to know, and in fact knowing, it must and would be so resisted? It could not but be expected by its author that it would be looked upon as a measure for the extension of slavery, aggravated by a gross breach of faith.

Argue as you will and long as you will, this is the naked front and aspect of the measure. And in this aspect it could not but produce agitation. Slavery is founded in the selfishness of man's nature — opposition to it in

his love of justice. These principles are in eternal antagonism, and when brought into collision so fiercely as slavery extension brings them, shocks and throes and convulsions must ceaselessly follow. Repeal the Missouri Compromise, repeal all compromises, repeal the Declaration of Independence, repeal all past history, you still cannot repeal human nature. It still will be the abundance of man's heart that slavery extension is wrong, and out of the abundance of his heart his mouth will continue to speak.

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Fellow-countrymen, Americans, South as well as North, shall we make no effort to arrest this? Already the liberal party throughout the world express the apprehension "that the one retrograde institution in America is undermining the principles of progress, and fatally violating the noblest political system the world ever saw." This is not the taunt of enemies, but the warning of friends. Is it quite safe to disregard it — to despise it? Is there no danger to liberty itself in discarding the earliest practice and first precept of our ancient faith? In our greedy chase to make profit of the negro, let us beware lest we "cancel and tear in pieces" even the white man's charter of freedom.

Our republican robe is soiled and trailed in the dust. Let us repurify it. Let us turn and wash it white in the spirit, if not the blood, of the Revolution. Let us turn slavery from

its claims of "moral right" back upon its existing legal rights and its arguments of "necessity." Let us return it to the position our fathers gave it, and there let it rest in peace. Let us readopt the Declaration of Independence, and with it the practices and policy which harmonize with it. Let North and South — let all Americans — let all lovers of liberty everywhere join in the great and good work. If we do this, we shall not only have saved the Union, but we shall have so saved it as to make and to keep it forever worthy of the saving. We shall have so saved it that the succeeding millions of free happy people, the world over, shall rise up and call us blessed to the latest generations. — *On the Repeal of the Missouri Compromise Speech at Peoria, Ill.; October* 16, 1854.

SINCE then [the Missouri Compromise of 1820] we have had thirty-six years of experience; and this experience has demonstrated, I think, that there is no peaceful extinction of slavery in prospect for us. The signal failure of Henry Clay and other good and great men, in 1849, to effect anything in favor of gradual emancipation in Kentucky, together with a thousand other signs, extinguished that hope utterly. On the question of liberty as a principle, we are not what we have been. When we were the political slaves of King George, and wanted to be free, we called

the maxim that "all men are created equal" a self-evident truth, but now when we have grown fat, and have lost all dread of being slaves ourselves, we have become so greedy to be masters that we call the same maxim "a self-evident lie." The Fourth of July has not quite dwindled away; it is still a great day — for burning fire-crackers!!!

That spirit which desired the peaceful extinction of slavery has itself become extinct with the occasion and the men of the Revolution. Under the impulse of that occasion, nearly half the States adopted systems of emancipation at once, and it is a significant fact that not a single State has done the like since. So far as peaceful voluntary emancipation is concerned, the condition of the negro slave in America, scarcely less terrible to the contemplation of a free mind, is now as fixed and hopeless of change for the better, as that of the lost souls of the finally impenitent. The Autocrat of all the Russias will resign his crown and proclaim his subjects free republicans sooner than will our American masters voluntarily give up their slaves.

Our political problem now is, "Can we as a nation continue together permanently — forever — half slave and half free?" The problem is too mighty for me — may God, in his mercy, superintend the solution. — *Letter to George Robertson; August* 15, 1855.

I ACKNOWLEDGE your rights and my obligations under the Constitution in regard to your slaves. I confess I hate to see the poor creatures hunted down and caught and carried back to their stripes and unrequited toil; but I bite my lips and keep quiet. In 1841 you and I had together a tedious low-water trip on a steamboat from Louisville to St. Louis. You may remember, as I well do, that from Louisville to the mouth of the Ohio there were on board ten or a dozen slaves shackled together with irons. That sight was a continued torment to me and I see something like it every time I touch the Ohio or any other slave border. It is not fair for you to assume that I have no interest in a thing which has, and continually exercises, the power of making me miserable. You ought rather to appreciate how much the great body of the Northern people do crucify their feelings, in order to maintain their loyalty to the Constitution and the Union. I do oppose the extension of slavery because my judgment and feeling so prompt me, and I am under no obligations to the contrary. If for this you and I must differ, differ we must. . . .

You inquire where I now stand. That is a disputed point. I think I am a Whig; but others say there are no Whigs, and that I am an Abolitionist. When I was at Washington, I voted for the Wilmot proviso as good as forty times; and I never heard of any one

attempting to unwhig me for that. I now do no more than oppose the extension of slavery. I am not a Know-nothing; that is certain. How could I be? How can any one who abhors the oppression of negroes be in favor of degrading classes of white people? Our progress in degeneracy appears to me to be pretty rapid. As a nation we began by declaring that "all men are created equal." We now practically read it "all men are created equal, except negroes." When the Know-nothings get control, it will read "all men are created equal, except negroes and foreigners and Catholics." When it comes to this, I shall prefer emigrating to some country where they make no pretense of loving liberty, — to Russia, for instance, where despotism can be taken pure, and without the base alloy of hypocrisy. — *Letter to Joshua F. Speed; August* 24, 1855.

THE conclusion of all is, that we must restore the Missouri Compromise. We must highly resolve that *Kansas shall be free!* We must reinstate the birthday promise of the Republic; we must reaffirm the Declaration of Independence; we must make good in essence as well as in form Madison's avowal that "the word *slave* ought not to appear in the Constitution"; and we must even go further, and decree that only local law, and not that time-honored instrument, shall shelter a slave-holder. We must make

this a land of liberty in fact, as it is in name. But in seeking to attain these results — so indispensable if the liberty which is our pride and boast shall endure — we will be loyal to the Constitution and to the "flag of our Union," and no matter what our grievance — even though Kansas shall come in as a slave State — and no matter what theirs — even if we shall restore the Compromise — WE WILL SAY TO THE SOUTHERN DISUNIONISTS, WE WON'T GO OUT OF THE UNION, AND YOU SHAN'T! ! ! — *Speech before the First Republican Convention, Bloomington, Illinois, May 29, 1856, as reported by Henry C. Whitney.*

YOU further charge us with being disunionists. If you mean that it is our aim to dissolve the Union, I for myself answer that it is untrue; for those who act with me I answer that it is untrue. Have you heard us assert that as our aim? Do you really believe that such is our aim? Do you find it in our platform, our speeches, our conventions, or anywhere? If not, withdraw the charge.

But you may say that though it is not our aim, it will be the result if we succeed, and that we are therefore disunionists in fact. . . . The only charge that could be made [against us] is that the restoration of the restriction of 1820, making the United States territory free territory, would dissolve the Union. Gentle-

men, it will require a decided majority to pass such an act. We, the majority, being able constitutionally to do all that we purpose, would have no desire to dissolve the Union. Do you say that such restriction of slavery would be unconstitutional, and that some of the States would not submit to its enforcement? I grant you that an unconstitutional act is not a law; but I do not ask and will not take your construction of the Constitution. The Supreme Court of the United States is the tribunal to decide such a question, and we will submit to its decisions; and if you do also, there will be an end of the matter. Will you? If not, who are the disunionists — you or we? We, the majority, would not strive to dissolve the Union; and if any attempt is made, it must be by you, who so loudly stigmatize us as disunionists. But the Union, in any event, will not be dissolved. We don't want to dissolve it, and if you attempt it we won't let you. With the purse and sword, the army and navy and treasury, in our hands and at our command, you could not do it. This government would be very weak indeed if a majority with a disciplined army and navy and a well-filled treasury could not preserve itself when attacked by an unarmed, undisciplined, unorganized minority. All this talk about the dissolution of the Union is humbug, nothing but folly. We do not want to dissolve the Union; you shall not. — *Speech at Galena, Illinois; August*, 1856.

RECURRING to the question, "Shall slavery be allowed to extend into United States territory now legally free?" This is a sectional question — that is to say, it is a question in its nature calculated to divide the American people geographically. Who is to blame for that? Who can help it? Either side can help it; but how? Simply by yielding to the other side; there is no other way; in the whole range of possibility there is no other way. Then, which side shall yield? To this, again, there can be but one answer, — the side which is in the wrong. True, we differ as to which side is wrong, and we boldly say, let all who really think slavery ought to be spread into free territory, openly go over against us; there is where they rightfully belong. But why should any go who really think slavery ought not to spread? Do they really think the right ought to yield to the wrong? Are they afraid to stand by the right? Do they fear that the Constitution is too weak to sustain them in the right? Do they really think that by right surrendering to wrong the hopes of our Constitution, our Union, and our liberties can possibly be bettered? — *Speech in Frêmont Campaign; October*, 1856.

OUR government rests in public opinion. Whoever can change public opinion can change the government practically just so much. Public opinion, on any subject, always has a "central idea," from which all its minor

thoughts radiate. That "central idea" in our political public opinion at the beginning was, and until recently has continued to be, "the equality of men." And although it has always submitted patiently to whatever of inequality there seemed to be as matter of actual necessity, its constant working has been a steady progress toward the practical equality of all men. The late presidential election was a struggle by one party to discard that central idea and to substitute for it the opposite idea that slavery is right in the abstract, the workings of which as a central idea may be the perpetuity of human slavery and its extension to all countries and colors. Less than a year ago the Richmond *Enquirer*, an avowed advocate of slavery, regardless of color, in order to favor his views, invented the phrase "State equality," and now the President, in his message, adopts the *Enquirer's* catch-phrase, telling us the people "have asserted the constitutional equality of each and all of the States of the Union as States." The President flatters himself that the new central idea is completely inaugurated; and so indeed it is, so far as the mere fact of a presidential election can inaugurate it. To us it is left to know that the majority of the people have not yet declared for it, and to hope that they never will.

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Let us reinaugurate the good old "central idea" of the republic. We can do it. The

human heart is with us; God is with us. We shall again be able not to declare that "all States as States are equal," nor yet that "all citizens as citizens are equal," but to renew the broader, better declaration, including both these and much more, that "all men are created equal." — *Speech at Republican Banquet in Chicago; December* 10, 1856.

I PROTEST against the counterfeit logic which concludes that, because I do not want a black woman for a slave I must necessarily want her for a wife. I need not have her for either. I can just leave her alone. In some respects she certainly is not my equal; but in her natural right to eat the bread she earns with her own hands without asking leave of any one else, she is my equal, and the equal of all others.

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I think the authors of that notable instrument [the Declaration of Independence] intended to include *all* men, but they did not intend to declare all men equal *in all respects*. They did not mean to say all were equal in color, size, intellect, moral developments, or social capacity. They defined with tolerable distinctness in what respects they did consider all men created equal — equal with "certain inalienable rights, among which are life, liberty, and the pursuit of happiness." This they said, and this they meant. They

did not mean to assert the obvious untruth that all were then actually enjoying that equality, nor yet that they were about to confer it immediately upon them. In fact, they had no power to confer such a boon. They meant simply to declare the right, so that enforcement of it might follow as fast as circumstances should permit.

They meant to set up a standard maxim for free society, which should be familiar to all, and revered by all; constantly looked to, constantly labored for, and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere. The assertion that "all men are created equal" was of no practical use in effecting our separation from Great Britain; and it was placed in the Declaration not for that, but for future use. Its authors meant it to be — as, thank God, it is now proving itself — a stumbling-block to all those who in after times might seek to turn a free people back into the hateful paths of despotism. They knew the proneness of prosperity to breed tyrants, and they meant when such should reappear in this fair land and commence their vocation, they should find left for them at least one hard nut to crack.

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I had thought the Declaration promised something better than the condition of British

subjects; but no, it only meant [according to Judge Douglas] that we should be equal to them in their own oppressed and unequal condition. According to that, it gave no promise that, having kicked off the king and lords of Great Britain, we should not at once be saddled with a king and lords of our own.

I had thought the Declaration contemplated the progressive improvement in the condition of all men everywhere; but no, it merely "was adopted for the purpose of justifying the colonists in the eyes of the civilized world in withdrawing their allegiance from the British crown, and dissolving their connection with the mother country." Why, that object having been effected some eighty years ago, the Declaration is of no practical use now — mere rubbish — old wadding left to rot on the battle-field after the victory is won.

I understand you are preparing to celebrate the "Fourth," to-morrow week. What for? The doings of that day had no reference to the present; and quite half of you are not even descendants of those who were referred to at that day. But I suppose you will celebrate, and will even go so far as to read the Declaration. Suppose, after you read it once in the old-fashioned way, you read it once more with Judge Douglas's version. It will then run thus: "We hold these truths to be self-evident, that all British subjects who were on this continent eighty-one years ago, were

created equal to all British subjects born and then residing in Great Britain."

And now I appeal to all — to Democrats as well as others — are you really willing that the Declaration shall thus be frittered away? — thus left no more, at most, than an interesting memorial of the dead past? — thus shorn of its vitality and practical value, and left without the germ or even the suggestion of the individual rights of man in it?

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How differently the respective courses of the Democratic and Republican parties incidentally bear on the question of forming a will — a public sentiment — for colonization, is easy to see. The Republicans inculcate, with whatever of ability they can, that the negro is a man, that his bondage is cruelly wrong, and that the field of his oppression ought not to be enlarged. The Democrats deny his manhood; deny, or dwarf to insignificance, the wrong of his bondage; so far as possible, crush all sympathy for him, and cultivate and excite hatred and disgust against him; compliment themselves as Union-savers for doing so; and call the indefinite outspreading of his bondage "a sacred right of self-government."

The plainest print cannot be read through a gold eagle; and it will be ever hard to find many men who will send a slave to Liberia, and pay his passage, while they can send him to a new country — Kansas, for instance —

and sell him for fifteen hundred dollars, and the rise. — *Speech in Reply to Senator Douglas at Springfield, Ill.; June* 26, 1857.

WE are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation. Under the operation of that policy, that agitation has not only not ceased, but has constantly augmented. In my opinion, it will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved — I do not expect the house to fall — but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South.

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It will throw additional light . . . to go back and run the mind over the string of historical facts already stated. Several things will now appear less dark and mysterious than they did when they were transpiring. The

people were to be left "perfectly free," "subject only to the Constitution." What the Constitution had to do with it outsiders could not then see. Plainly enough now, it was an exactly fitted niche for the Dred Scott decision to afterward come in, and declare the perfect freedom of the people to be just no freedom at all. Why was the amendment expressly declaring the right of the people voted down? Plainly enough now, the adoption of it would have spoiled the niche for the Dred Scott decision. Why was the court decision held up? Why even a senator's individual opinion withheld till after the presidential election? Plainly enough now, the speaking out then would have damaged the "perfectly free" argument upon which the election was to be carried. Why the outgoing President's felicitation on the indorsement? Why the delay of a reargument? Why the incoming President's advance exhortation in favor of the decision? These things look like the cautious patting and petting of a spirited horse preparatory to mounting him, when it is dreaded that he may give the rider a fall. And why the hasty after-indorsement of the decision by the President and others?

We cannot absolutely know that all these exact adaptations are the result of preconcert. But when we see a lot of framed timbers, different portions of which we know have been gotten out at different times and places and by different workmen, — Stephen, Franklin,

Roger, and James, for instance, — and we see these timbers joined together, and see they exactly make the frame of a house or a mill, all the tenons and mortises exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few, not omitting even scaffolding — or, if a single piece be lacking, we see the place in the frame exactly fitted and prepared yet to bring such piece in — in such a case we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first blow was struck. — *Speech Accepting the Nomination for United States Senator, Springfield, Ill.; June* 16, 1858.

WHAT was squatter sovereignty? I suppose if it had any significance at all, it was the right of the people to govern themselves, to be sovereign in their own affairs while they were squatted down in a country not their own, while they had squatted on a Territory that did not belong to them, in the sense that a State belongs to the people who inhabit it — when it belonged to the nation — such right to govern themselves was called "squatter sovereignty."

Now I wish you to mark what has become of that squatter sovereignty. What has be-

come of it? Can you get anybody to tell you now that the people of a Territory have any authority to govern themselves, in regard to this mooted question of slavery, before they form a State constitution? No such thing at all, although there is a general running fire, and although there has been a hurrah made in every speech on that side, assuming that policy had given the people of a Territory the right to govern themselves upon this question; yet the point is dodged. To-day it has been decided — no more than a year ago it was decided by the Supreme Court of the United States, and is insisted upon to-day — that the people of a Territory have no right to exclude slavery from a Territory; that if any one man chooses to take slaves into a Territory, all the rest of the people have no right to keep them out.

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We were often . . . in the course of Judge Douglas's speech last night reminded that this government was made for white men. . . . Well, that is putting it into a shape in which no one wants to deny it; but the judge then goes into his passion for drawing inferences that are not warranted. I protest now and forever, against that counterfeit logic which presumes that because I do not want a negro woman for a slave, I do necessarily want her for a wife. My understanding is that I need not have her for either; but, as God made us separate, we can leave one another alone, and

do one another much good thereby. There are white men enough to marry all the white women, and enough black men to marry all the black women, and in God's name let them be so married. The judge regales us with the terrible enormities that take place by the mixture of races; that the inferior race bears the superior down. Why, judge, if we do not let them get together in the Territories, they won't mix there. [*A voice: "Three cheers for Lincoln!" The cheers were given with a hearty good will.*] I should say at least that that is a self-evident truth.

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We have . . . among us . . . men who have come from Europe . . . and settled here, finding themselves our equal in all things. If they look back through this history to trace their connection with those days by blood, they find they have none; they cannot carry themselves back into that glorious epoch and make themselves feel that they are part of us; but when they look through that old Declaration of Independence, they find that those old men say that "We hold these truths to be self-evident, that all men are created equal," and then they feel that that moral sentiment taught in that day evidences their relation to those men, that it is the father of all moral principle in them, and that they have a right to claim it as though they were blood of the blood, and flesh of the flesh, of the men who wrote that Declaration, and so they are. That

is the electric cord in that Declaration that links the hearts of patriotic and liberty-loving men together, that will link those patriotic hearts as long as the love of freedom exists in the minds of men throughout the world. . . .

According to his [Judge Douglas's] construction [of the Declaration], you Germans are not connected with it. Now I ask you, in all soberness, if all these things, if indulged in, if ratified, if confirmed and indorsed, if taught to our children, and repeated to them, do not tend to rub out the sentiment of liberty in the country, and to transform this government into a government of some other form? Those arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow — what are these arguments? They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class; they always bestrode the necks of the people —not that they wanted to do it, but because the people were better off for being ridden. That is their argument, and this argument of the judge is the same old serpent that says, You work and I eat, you toil and I will enjoy the fruits of it. Turn in whatever way you will — whether it come from the mouth of a king, an excuse for enslaving the people of his country, or from the mouth of men of one

race as a reason for enslaving the men of another race, it is all the same old serpent, and I hold if that course of argumentation that is made for the purpose of convincing the public mind that we should not care about this should be granted, it does not stop with the negro. I should like to know — taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it — where will it stop? If one man says it does not mean a negro, why not another say it does not mean some other man? If that Declaration is not the truth, let us get the statute-book in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out. [*Cries of "No, no."*] Let us stick to it, then; let us stand firmly by it, then.

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It is said in one of the admonitions of our Lord, "Be ye perfect, even as your Father which is in heaven is perfect." The Saviour, I suppose, did not expect that any human creature could be perfect as the Father in heaven; but . . . he set that up as a standard, and he who did most toward reaching that standard attained the highest degree of moral perfection. So I say in relation to the principle that all men are created equal, let it be as nearly reached as we can. If we cannot give freedom to every creature, let us do nothing that will impose slavery upon any other creature. Let us then turn this govern-

ment back into the channel in which the framers of the Constitution originally placed it. Let us stand firmly by each other. If we do not do so, we are tending in the contrary direction that our friend Judge Douglas proposes — not intentionally — working in the traces that tend to make this one universal slave nation. He is one that runs in that direction, and as such I resist him. — *Speech at Chicago; July* 10, 1858.

THERE is still another disadvantage under which we labor. . . . It arises out of the relative positions of the two persons who stand before the State as candidates for the Senate. Senator Douglas is of world-wide renown. All the anxious politicians of his party, or who have been of his party for years past, have been looking upon him as certainly, at no distant day, to be the President of the United States. They have seen in his round, jolly, fruitful face, post-offices, land-offices, marshalships, and cabinet appointments, chargéships and foreign missions, bursting and sprouting out in wonderful exuberance, ready to be laid hold of by their greedy hands. And as they have been gazing upon this attractive picture so long, they cannot, in the little distraction that has taken place in the party, bring themselves to give up the charming hope; but with greedier anxiety they rush about him, sustain him, and give him marches,

triumphal entries, and receptions beyond what even in the days of his highest prosperity they could have brought about in his favor. On the contrary, nobody has ever expected me to be President. In my poor, lean, lank face nobody has ever seen that any cabbages were sprouting out. — *Speech at Springfield, Ill.; July* 17, 1858.

NOW, my countrymen, if you have been taught doctrines conflicting with the great landmarks of the Declaration of Independence; if you have listened to suggestions which would take away from its grandeur and mutilate the fair symmetry of its proportions; if you have been inclined to believe that all men are not created equal in those inalienable rights enumerated by our chart of liberty, let me entreat you to come back. Return to the fountain whose waters spring close by the blood of the revolution. Think nothing of me — take no thought for the political fate of any man whomsoever — but come back to the truths that are in the Declaration of Independence. You may do anything with me you choose, if you will but heed these sacred principles. You may not only defeat me for the Senate, but you may take me and put me to death. While pretending no indifference to earthly honors, I do claim to be actuated in this contest by something higher than an anxiety for office. I charge you to

drop every paltry and insignificant thought for any man's success. It is nothing; I am nothing; Judge Douglas is nothing. But do not destroy that immortal emblem of Humanity — the Declaration of American Independence. — *Speech at Lewiston, Ill.; August* 17, 1858.

YOU can fool all the people some of the time, and some of the people all of the time, but you cannot fool all the people all the time. — *Speech at Clinton, Ill.; September* 8, 1858.

JUDGE Douglas's discovery: . . . the right to breed and flog negroes in Nebraska was popular sovereignty. — *Speech at Paris, Ill.; September* 8, 1858.

AND when, by all these means, you have succeeded in dehumanizing the negro; when you have put him down and made it impossible for him to be but as the beasts of the field; when you have extinguished his soul in this world and placed him where the ray of hope is blown out as in the darkness of the damned, are you quite sure that the demon you have roused will not turn and rend you? What constitutes the bulwark of our own liberty and independence? It is not

our frowning battlements, our bristling sea-coasts, our army and our navy. These are not our reliance against tyranny. All of those may be turned against us without making us weaker for the struggle. Our reliance is in the love of liberty which God has planted in us. Our defence is in the spirit which prized liberty as the heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourselves with the chains of bondage and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subjects of the first cunning tyrant who rises among you. And let me tell you, that all these things are prepared for you by the teachings of history, if the elections shall promise that the next Dred Scott decision and all future decisions will be quietly acquiesced in by the people. — *Speech at Edwardsville, Ill.; September* 13, 1858.

I HOLD that the proposition [advanced by Judge Douglas] that slavery cannot enter a new country without police regulations is historically false. It is not true at all. I hold that the history of this country shows that the institution of slavery was originally planted upon this continent without these "police regulations" which the judge now thinks

necessary for the actual establishment of it. Not only so, but is there not another fact — how came this Dred Scott decision to be made? It was made upon the case of a negro being taken and actually held in slavery in Minnesota Territory, claiming his freedom because the act of Congress prohibited his being so held there. Will the judge pretend that Dred Scott was not held there without police regulations? There is at least one matter of record as to his having been held in slavery in the Territory, not only without police regulations, but in the teeth of congressional legislation supposed to be valid at the time. This shows that there is vigor enough in slavery to plant itself in a new country even against unfriendly legislation. It takes not only law but the enforcement of law to keep it out. That is the history of this country upon the subject.

I wish to ask one other question. It being understood that the Constitution of the United States guarantees property in slaves in the Territories, if there is any infringement of the right of that property, would not the United States courts, organized for the government of the Territory, apply such remedy as might be necessary in that case? It is a maxim held by the courts, that there is no wrong without its remedy; and the courts have a remedy for whatever is acknowledged and treated as a wrong.

Again: I will ask you, my friends, if you

were elected members of the legislature, what would be the first thing you would have to do before entering upon your duties? Swear to support the Constitution of the United States. Suppose you believe, as Judge Douglas does, that the Constitution of the United States guarantees to your neighbor the right to hold slaves in that Territory, — that they are his property, — how can you clear your oaths unless you give him such legislation as is necessary to enable him to enjoy that property? . . . And what I say here will hold with still more force against the judge's doctrine of "unfriendly legislation." How could you, having sworn to support the Constitution, and believing that it guaranteed the right to hold slaves in the Territories, assist in legislation intended to defeat that right? That would be violating your own view of the Constitution. Not only so, but if you were to do so, how long would it take the courts to hold your votes unconstitutional and void? Not a moment.

Lastly I would ask — Is not Congress itself under obligation to give legislative support to any right that is established under the United States Constitution? . . . A member of Congress swears to support the Constitution of the United States, and if he sees a right established by that Constitution which needs specific legislative protection, can he clear his oath without giving that protection? Let me ask you why many of us who are opposed to

slavery upon principle give our acquiescence to a fugitive-slave law? Why do we hold ourselves under obligations to pass such a law, and abide by it when it is passed? Because the Constitution makes provision that the owners of slaves shall have the right to reclaim them. It gives the right to reclaim slaves, and that right is, as Judge Douglas says, a barren right, unless there is legislation that will enforce it. — *Debate with Douglas at Jonesboro, Ill.; September* 15, 1858.

I HAVE never had the least apprehension that I or my friends would marry negroes if there was no law to keep them from it; but as Judge Douglas and his friends seem to be in great apprehension that they might, if there were no law to keep them from it, I give him the most solemn pledge that I will to the very last stand by the law of this State, which forbids the marrying of white people with negroes. I will add one further word, which is this: that I do not understand that there is any place where an alteration of the social and political relations of the negro and the white man can be made except in the State legislature — not in the Congress of the United States; and as I do not really apprehend the approach of any such thing myself, and as Judge Douglas seems to be in constant horror that some such danger is rapidly approaching, I propose, as the best means to prevent

it, that the judge be kept at home and placed in the State legislature to fight the measure. — *Debate with Douglas at Charleston, Ill.; September* 18, 1858.

THE judge has alluded to the Declaration of Independence, and insisted that negroes are not included in that Declaration; and that it is a slander upon the framers of that instrument to suppose that negroes were meant therein; and he asks you: Is it possible to believe that Mr. Jefferson, who penned the immortal paper, could have supposed himself applying the language of that instrument to the negro race, and yet held a portion of that race in slavery? Would he not at once have freed them? I only have to remark upon this part of the judge's speech that I believe the entire records of the world, from the date of the Declaration of Independence up to within three years ago, may be searched in vain for one single affirmation, from one single man, that the negro was not included in the Declaration of Independence; I think I may defy Judge Douglas to show that he ever said so, that Washington ever said so, that any President ever said so, that any member of Congress ever said so, or that any living man upon the whole earth ever said so, until the necessities of the present policy of the Democratic party in regard to slavery had to invent that affirmation. And I will

remind Judge Douglas and this audience that while Mr. Jefferson was the owner of slaves, as undoubtedly he was, in speaking upon this very subject, he used the strong language that "he trembled for his country when he remembered that God was just"; and I will offer the highest premium in my power to Judge Douglas if he will show that he, in all his life, ever uttered a sentiment at all akin to that of Jefferson.

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I have never manifested any impatience with the necessities that spring from the actual presence of black people amongst us, and the actual existence of slavery amongst us where it does already exist; but I have insisted that, in legislating for new countries where it does not exist, there is no just rule other than that of moral and abstract right. With reference to those new countries, those maxims as to the right of a people to "life, liberty, and the pursuit of happiness" were the just rules to be constantly referred to. There is no misunderstanding this, except by men interested to misunderstand it. . . . The real difference between Douglas and his friends and the Republicans is that the judge is not in favor of making any difference between slavery and liberty — that he is in favor of eradicating, of pressing out of view, the questions of preference in this country for free or slave institutions; and consequently every sentiment he utters discards the idea

that there is any wrong in slavery. Everything that emanates from him or his coadjutors in their course of policy carefully excludes the thought that there is anything wrong in slavery. If you will take the judge's speeches, and select the short and pointed sentences expressed by him, — as his declaration that he "don't care whether slavery is voted up or down," — you will see at once that this is perfectly logical, if you do not admit that slavery is wrong. If you do admit that it is wrong, Judge Douglas cannot logically say he don't care whether a wrong is voted up or voted down. Judge Douglas declares that if any community wants slavery they have a right to have it. He can say that logically, if he says that there is no wrong in slavery; but if you admit that there is a wrong in it, he cannot logically say that anybody has a right to do wrong. He insists that upon the score of equality the owners of slaves and owners of property — of horses and every other sort of property — should be alike, and hold them alike in a new Territory. That is perfectly logical, if the two species of property are alike, and are equally founded in right. But if you admit that one of them is wrong, you cannot institute any equality between right and wrong. And from this difference of sentiment — the belief on the part of one that the institution is wrong, and a policy springing from that belief which looks to the arrest of the enlargement of that wrong; and

this other sentiment, that it is no wrong, and a policy sprung from that sentiment which will tolerate no idea of preventing that wrong from growing larger, and looks to there never being an end of it through all the existence of things — arises the real difference between Judge Douglas and his friends on the one hand, and the Republicans on the other. Now, I confess myself as belonging to that class in the country who contemplate slavery as a moral, social, and political evil, having due regard for its actual existence amongst us, and the difficulties of getting rid of it in any satisfactory way, and to all the constitutional obligations which have been thrown about it; but who, nevertheless, desire a policy that looks to the prevention of it as a wrong, and looks hopefully to the time when as a wrong it may come to an end.

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Judge Douglas — and whoever, like him, teaches that the negro has no share, humble though it may be, in the Declaration of Independence — is going back to the era of our liberty and independence, and, so far as in him lies, muzzling the cannon that thunders its annual joyous return; . . . he is blowing out the moral lights around us, when he contends that whoever wants slaves has a right to hold them; . . . he is penetrating, so far as lies in his power, the human soul, and eradicating the light of reason and the love of liberty, when he is in every possible way pre-

paring the public mind, by his vast influence, for making the institution of slavery perpetual and national. — *Debate with Douglas at Galesburg, Ill.; October* 7, 1858.

JUDGE DOUGLAS asks you, "Why cannot the institution of slavery, or rather, why cannot the nation, part slave and part free, continue as our fathers made it forever?" In the first place, I insist that our fathers did not make this nation half slave and half free, or part slave and part free. I insist that they found the institution of slavery existing here. They did not make it so, but they left it so because they knew of no way to get rid of it at that time. . . . More than that: when the fathers of the government cut off the source of slavery by the abolition of the slave-trade, and adopted a system of restricting it from the new Territories where it had not existed, I maintain that they placed it where they understood, and all sensible men understood, it was in the course of ultimate extinction; and when Judge Douglas asks me why it cannot continue as our fathers made it, I ask him why he and his friends could not let it remain as our fathers made it?

It is precisely all I ask of him in relation to the institution of slavery, that it shall be placed upon the basis that our fathers placed it upon. Mr. Brooks, of South Carolina,

once said, and truly said, that when this government was established, no one expected the institution of slavery to last until this day; and that the men who formed this government were wiser and better than the men of these days; but the men of these days had experience which the fathers had not, and that experience had taught them the invention of the cotton-gin, and this had made the perpetuation of the institution of slavery a necessity in this country. Judge Douglas could not let it stand upon the basis where our fathers placed it, but removed it, and put it upon the cotton-gin basis. It is a question, therefore, for him and his friends to answer — why they could not let it remain where the fathers of the government originally placed it.

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Does the judge mean to say that the territorial legislature in legislating may, by withholding necessary laws or by passing unfriendly laws, nullify . . . constitutional right? Does he mean to say that? Does he mean to ignore the proposition, so long and well established in law, that what you cannot do directly, you cannot do indirectly? Does he mean that? The truth about the matter is this: Judge Douglas has sung pæans to his "popular sovereignty" doctrine until his Supreme Court, co-operating with him, has squatted his squatter sovereignty out. But he will keep up this species of humbuggery

about squatter sovereignty. He has at last invented this sort of do-nothing sovereignty — that the people may exclude slavery by a sort of "sovereignty" that is exercised by doing nothing at all. Is not that running his popular sovereignty down awfully? Has it not got down as thin as the homeopathic soup that was made by boiling the shadow of a pigeon that had starved to death? But at last, when it is brought to the test of close reasoning, there is not even that thin decoction of it left. It is a presumption impossible in the domain of thought. It is precisely no other than the putting of that most unphilosophical proposition, that two bodies can occupy the same space at the same time. The Dred Scott decision covers the whole ground, and while it occupies it, there is no room even for the shadow of a starved pigeon to occupy the same ground. — *Debate with Douglas at Quincy, Ill.; October* 13, 1858.

BUT is it true that all the difficulty and agitation we have in regard to this institution of slavery springs from office-seeking — from the mere ambition of politicians? Is that the truth? How many times have we had danger from this question? Go back to the day of the Missouri Compromise. Go back to the nullification question, at the bottom of which lay this same slavery question. Go back to the time of the annexation of

Texas. Go back to the troubles that led to the compromise of 1850. You will find that every time, with the single exception of the nullification question, they sprang from an endeavor to spread this institution. There never was a party in the history of this country, and there probably never will be, of sufficient strength to disturb the general peace of the country. Parties themselves may be divided and quarrel on minor questions, yet it extends not beyond the parties themselves. But does not this question make a disturbance outside of political circles? Does it not enter into the churches and rend them asunder? What divided the great Methodist Church into two parts, North and South? What has raised this constant disturbance in every Presbyterian general assembly that meets? What disturbed the Unitarian Church in this very city two years ago? What has jarred and shaken the great American Tract Society recently — not yet splitting it, but sure to divide it in the end? Is it not this same mighty, deep-seated power that somehow operates on the minds of men, exciting and stirring them up in every avenue of society — in politics, in religion, in literature, in morals, in all the manifold relations of life? Is this the work of politicians? Is that irresistible power, which for fifty years has shaken the government and agitated the people, to be stilled and subdued by pretending that it is an exceedingly simple thing, and we ought

not to talk about it? If you will get everybody else to stop talking about it, I assure you I will quit before they have half done so. But where is the philosophy or statesmanship which assumes that you can quiet that disturbing element in our society which has disturbed us for more than half a century, which has been the only serious danger that has threatened our institutions — I say, where is the philosophy or the statesmanship based on the assumption that we are to quit talking about it, and that the public mind is all at once to cease being agitated by it? Yet this is the policy here in the North that Douglas is advocating — that we are to care nothing about it! I ask you if it is not a false philosophy? Is it not a false statesmanship that undertakes to build up a system of policy upon the basis of caring nothing about the very thing that everybody does care the most about — a thing which all experience has shown we care a very great deal about?

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That is the real issue. That is the issue that will continue in this country when these poor tongues of Judge Douglas and myself shall be silent. It is the eternal struggle between these two principles — right and wrong — throughout the world. They are the two principles that have stood face to face from the beginning of time; and will ever continue to struggle. The one is the common right of humanity, and the other the divine right of

kings. It is the same principle in whatever shape it develops itself. It is the same spirit that says, "You toil and work and earn bread, and I'll eat it." No matter in what shape it comes, whether from the mouth of a king who seeks to bestride the people of his own nation and live by the fruit of their labor, or from one race of men as an apology for enslaving another race, it is the same tyrannical principle.

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Why, this is a monstrous sort of talk about the Constitution of the United States! There has never been as outlandish or lawless a doctrine from the mouth of any respectable man on earth. I do not believe it is a constitutional right to hold slaves in a Territory of the United States. I believe the decision was improperly made, and I go for reversing it. Judge Douglas is furious against those who go for reversing a decision. But he is for legislating it out of all force while the law itself stands. I repeat that there has never been so monstrous a doctrine uttered from the mouth of a respectable man. . . .

I defy any man to make an argument that will justify unfriendly legislation to deprive a slaveholder of his right to hold his slave in a Territory, that will not equally, in all its length, breadth, and thickness, furnish an argument for nullifying the fugitive-slave law. Why, there is not such an Abolitionist in the nation as Douglas, after all. — *Debate with Douglas at Alton, Ill.; October* 15, 1858.

THE emotions of defeat at the close of a struggle in which I felt more than a merely selfish interest, and to which defeat the use of your name contributed largely, are fresh upon me; but even in this mood I cannot for a moment suspect you of anything dishonorable. — *Letter to J. J. Crittenden; November* 4, 1858.

I AM glad I made the late race. It gave me a hearing on the great and durable question of the age, which I could have had in no other way; and though I now sink out of view, and shall be forgotten, I believe I have made some marks which will tell for the cause of civil liberty long after I am gone. — *Letter to Dr. A. G. Henry; November* 19, 1858.

WHILE I desired the result of the late canvass to have been different, I still regard it as an exceeding small matter. I think we have fairly entered upon a durable struggle as to whether this nation is to ultimately become all slave or all free, and though I fall early in the contest, it is nothing if I shall have contributed, in the least degree, to the final rightful result. — *Letter to H. D. Sharpe; December* 8, 1858.

GENTLEMEN: Your kind note inviting me to attend a festival in Boston, on the 28th instant, in honor of the birthday of

Thomas Jefferson, was duly received. My engagements are such that I cannot attend.

Bearing in mind that about seventy years ago two great political parties were first formed in this country, that Thomas Jefferson was the head of one of them and Boston the headquarters of the other, it is both curious and interesting that those supposed to descend politically from the party opposed to Jefferson should now be celebrating his birthday in their own original seat of empire, while those claiming political descent from him have nearly ceased to breathe his name everywhere.

Remembering, too, that the Jefferson party was formed upon its supposed superior devotion to the personal rights of men, holding the rights of property to be secondary only, and greatly inferior, and assuming that the so-called Democracy of to-day are the Jefferson, and their opponents the anti-Jefferson party, it will be equally interesting to note how completely the two have changed hands as to the principle upon which they were originally supposed to be divided. The Democracy of to-day hold the liberty of one man to be absolutely nothing, when in conflict with another man's right of property; Republicans, on the contrary, are for both the man and the dollar, but in case of conflict the man before the dollar.

I remember being once much amused at seeing two partially intoxicated men engaged in a fight with their great-coats on, which

fight, after a long and rather harmless contest, ended in each having fought himself out of his own coat and into that of the other. If the two leading parties of this day are really identical with the two in the days of Jefferson and Adams, they have performed the same feat as the two drunken men.

But, soberly, it is now no child's play to save the principles of Jefferson from total overthrow in this nation. One would state with great confidence that he could convince any sane child that the simpler propositions of Euclid are true; but nevertheless he would fail, utterly, with one who should deny the definitions and axioms. The principles of Jefferson are the definitions and axioms of free society. And yet they are denied and evaded, with no small show of success. One dashingly calls them "glittering generalities." Another bluntly calls them "self-evident lies." And others insidiously argue that they apply to "superior races." These expressions, differing in form, are identical in object and effect — the supplanting the principles of free government, and restoring those of classification, caste, and legitimacy. They would delight a convocation of crowned heads plotting against the people. They are the vanguard, the miners and sappers of returning despotism. We must repulse them, or they will subjugate us. This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom

to others deserve it not for themselves, and, under a just God, cannot long retain it. All honor to Jefferson — to the man who, in the concrete pressure of a struggle for national independence by a single people, had the coolness, forecast, and capacity to introduce into a merely revolutionary document an abstract truth, applicable to all men and all times, and so to embalm it there that to-day and in all coming days it shall be a rebuke and a stumbling-block to the very harbingers of reappearing tyranny and oppression. — *Letter to Jefferson Dinner Committee of Boston; April* 6, 1859.

YOU will probably adopt resolutions in the nature of a platform. I think the only temptation will be to lower the Republican standard in order to gather recruits. In my judgment such a step would be a serious mistake, and open a gap through which more would pass out than pass in. And this would be the same whether the letting down should be in deference to Douglasism or to the Southern opposition element; either would surrender the object of the Republican organization — the preventing of the spread and nationalization of slavery. This object surrendered, the organization would go to pieces. I do not mean by this that no Southern man must be placed upon our national ticket in 1860. There are many men in the slave States for any one of whom I could cheerfully vote to

be either President or Vice-President, provided he would enable me to do so with safety to the Republican cause, without lowering the Republican standard. This is the indispensable condition of a union with us; it is idle to talk of any other. Any other would be as fruitless to the South as distasteful to the North, the whole ending in common defeat. Let a union be attempted on the basis of ignoring the slavery question, and magnifying other questions which the people are just now not caring about, and it will result in gaining no single electoral vote in the South, and losing every one in the North. — *Letter to M. W. Delahay; May* 14, 1859.

UNDERSTANDING the spirit of our institutions to aim at the elevation of men, I am opposed to whatever tends to degrade them. I have some little notoriety for commiserating the oppressed negro; and I should be strangely inconsistent if I could favor any project for curtailing the existing rights of white men, even though born in different lands, and speaking different languages from myself. — *Letter to Dr. Theodore Canisius; May* 17, 1859.

TWO things done by the Ohio Republican convention — the repudiation of Judge Swan, and the "plank" for a repeal of the fugitive-slave law — I very much regretted. These two things are of a piece;

and they are viewed by many good men, sincerely opposed to slavery, as a struggle against, and in disregard of, the Constitution itself. And it is the very thing that will greatly endanger our cause, if it be not kept out of our national convention. There is another thing our friends are doing which gives me some uneasiness. It is their leaning toward "popular sovereignty." There are three substantial objections to this. First, no party can command respect which sustains this year what it opposed last. Secondly, Douglas (who is the most dangerous enemy of liberty, because the most insidious one) would have little support in the North, and by consequence, no capital to trade on in the South, if it were not for his friends thus magnifying him and his humbug. But lastly, and chiefly, Douglas's popular sovereignty, accepted by the public mind as a just principle, nationalizes slavery, and revives the African slave-trade inevitably. Taking slaves into new Territories, and buying slaves in Africa, are identical things, identical rights or identical wrongs, and the argument which establishes one will establish the other. Try a thousand years for a sound reason why Congress shall not hinder the people of Kansas from having slaves, and when you have found it, it will be an equally good one why Congress should not hinder the people of Georgia from importing slaves from Africa. — *Letter to Samuel Galloway; July* 28, 1859.

THIS is an idea, I suppose, which has arisen in Judge Douglas's mind from his peculiar structure. I suppose the institution of slavery really looks small to him. He is so put up by nature that a lash upon his back would hurt him, but a lash upon anybody else's back does not hurt him. That is the build of the man, and consequently he looks upon the matter of slavery in this unimportant light.

Judge Douglas ought to remember, when he is endeavoring to force this policy upon the American people, that while he is put up in that way, a good many are not. He ought to remember that there was once in this country a man by the name of Thomas Jefferson, supposed to be a Democrat — a man whose principles and policy are not very prevalent amongst Democrats to-day, it is true; but that man did not take exactly this view of the insignificance of the element of slavery which our friend Judge Douglas does. In contemplation of this thing, we all know he was led to exclaim, "I tremble for my country when I remember that God is just!" We know how he looked upon it when he thus expressed himself. There was danger to this country, danger of the avenging justice of God, in that little unimportant popular-sovereignty question of Judge Douglas. He supposed there was a question of God's eternal justice wrapped up in the enslaving of any race of men, or any man, and that those who did so braved

the arm of Jehovah — that when a nation thus dared the Almighty, every friend of that nation had cause to dread his wrath. Choose ye between Jefferson and Douglas as to what is the true view of this element among us.

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Then I say if this principle is established, that there is no wrong in slavery, and whoever wants it has a right to have it; that it is a matter of dollars and cents; a sort of question as to how they shall deal with brutes; that between us and the negro here there is no sort of question, but that at the South the question is between the negro and the crocodile; that it is a mere matter of policy; that there is a perfect right, according to interest, to do just as you please — when this is done, where this doctrine prevails, the miners and sappers will have formed public opinion for the slave-trade. They will be ready for Jeff Davis and Stephens, and other leaders of that company, to sound the bugle for the revival of the slave-trade, for the second Dred Scott decision, for the flood of slavery to be poured over the free States, while we shall be here tied down and helpless, and run over like sheep. — *Speech at Columbus, Ohio; September* 16, 1859.

AT . . . Memphis, he [Judge Douglas] declared that in all contests between the negro and the white man, he was for the white

man, but that in all questions between the negro and the crocodile he was for the negro. . . .

The first inference seems to be that if you do not enslave the negro you are wronging the white man in some way or other; and that whoever is opposed to the negro being enslaved is, in some way or other, against the white man. Is not that a falsehood? If there was a necessary conflict between the white man and the negro, I should be for the white man as much as Judge Douglas; but I say there is no such necessary conflict. I say that there is room enough for us all to be free, and that it not only does not wrong the white man that the negro should be free, but it positively wrongs the mass of the white men that the negro should be enslaved; that the mass of white men are really injured by the effects of slave-labor in the vicinity of the fields of their own labor. . . .

The other branch of it is, that in a struggle between the negro and the crocodile, he is for the negro. Well, I don't know that there is any struggle between the negro and the crocodile, either. I suppose that if a crocodile (or, as we old Ohio River boatmen used to call them, alligators) should come across a white man, he would kill him if he could, and so he would a negro. But what, at last, is this proposition? I believe that it is a sort of proposition in proportion, which may be stated thus: "As the negro is to the white man, so

is the crocodile to the negro; and as the negro may rightfully treat the crocodile as a beast or reptile, so the white man may rightfully treat the negro as a beast or reptile." That is really the point of all that argument of his.

Now, my brother Kentuckians, who believe in this, you ought to thank Judge Douglas for having put that in a much more taking way than any of yourselves have done.

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I think that there is a real popular sovereignty in the world. I think a definition of popular sovereignty, in the abstract, would be about this — that each man shall do precisely as he pleases with himself, and with all those things which exclusively concern him. Applied in government, this principle would be, that a general government shall do all those things which pertain to it, and all the local governments shall do precisely as they please in respect to those matters which exclusively concern them.

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Labor is the great source from which nearly all, if not all, human comforts and necessities are drawn. There is a difference in opinion about the elements of labor in society. Some men assume that there is a necessary connection between capital and labor, and that connection draws within it the whole of the labor of the community. They assume that nobody works unless capital excites him to work. They begin next to consider what is the best

way. They say there are but two ways — one is to hire men and to allure them to labor by their consent; the other is to buy the men and drive them to it, and that is slavery. Having assumed that, they proceed to discuss the question of whether the laborers themselves are better off in the condition of slaves or of hired laborers, and they usually decide that they are better off in the condition of slaves.

In the first place, I say that the whole thing is a mistake. That there is a certain relation between capital and labor, I admit. That it does exist, and rightfully exists, I think is true. That men who are industrious and sober and honest in the pursuit of their own interests should after a while accumulate capital, and after that should be allowed to enjoy it in peace, and also if they should choose, when they have accumulated it, to use it to save themselves from actual labor, and hire other people to labor for them, is right. In doing so, they do not wrong the man they employ, for they find men, who have not their own land to work upon, or shops to work in, and who are benefited by working for others — hired laborers, receiving their capital for it. Thus a few men that own capital hire a few others, and these establish the relation of capital and labor rightfully — a relation of which I make no complaint. But I insist that that relation, after all, does not embrace more than one eighth of the labor of the country.

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We must have a national policy in regard to the institution of slavery that acknowledges and deals with that institution as being wrong. Whoever desires the prevention of the spread of slavery and the nationalization of that institution, yields all when he yields to any policy that either recognizes slavery as being right, or as being an indifferent thing. Nothing will make you successful but setting up a policy which shall treat the thing as being wrong. When I say this, I do not mean to say that this General Government is charged with the duty of redressing or preventing all the wrongs in the world; but I do think that it is charged with preventing and redressing all wrongs which are wrongs to itself. This government is expressly charged with the duty of providing for the general welfare. We believe that the spreading out and perpetuity of the institution of slavery impairs the general welfare. We believe — nay, we know — that that is the only thing that has ever threatened the perpetuity of the Union itself. The only thing which has ever menaced the destruction of the government under which we live, is this very thing. To repress this thing, we think, is providing for the general welfare. . . .

I say that we must not interfere with the institution of slavery in the States where it exists, because the Constitution forbids it, and the general welfare does not require us to do so. We must not withhold an efficient

fugitive-slave law, because the Constitution requires us, as I understand it, not to withhold such a law. But we must prevent the outspreading of the institution, because neither the Constitution nor general welfare requires us to extend it. We must prevent the revival of the African slave-trade, and the enacting by Congress of a territorial slave-code. We must prevent each of these things being done by either congresses or courts. The people of these United States are the rightful masters of both congresses and courts, not to overthrow the Constitution, but to overthrow the men who pervert the Constitution.

To do these things we must employ instrumentalities. We must hold conventions; we must adopt platforms, if we conform to ordinary custom; we must nominate candidates; and we must carry elections. . . . I should be glad to have some of the many good and able and noble men of the South to place themselves where we can confer upon them the high honor of an election upon one or the other end of our ticket. It would do my soul good to do that thing. It would enable us to teach them that, inasmuch as we select one of their own number to carry out our principles, we are free from the charge that we mean more than we say. — *Speech at Cincinnati; September* 17, 1859.

FROM the first appearance of man upon the earth down to very recent times, the words "stranger" and "enemy" were quite or almost synonymous. Long after civilized nations had defined robbery and murder as high crimes, and had affixed severe punishments to them, when practiced among and upon their own people respectively, it was deemed no offense, but even meritorious, to rob and murder and enslave strangers, whether as nations or as individuals. Even yet, this has not totally disappeared. The man of the highest moral cultivation, in spite of all which abstract principle can do, likes him whom he does know much better than him whom he does not know. To correct the evils, great and small, which spring from want of sympathy and from positive enmity among strangers, as nations or as individuals, is one of the highest functions of civilization. To this end our agricultural fairs contribute in no small degree. They render more pleasant, and more strong, and more durable the bond of social and political union among us.

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The effect of thorough cultivation upon the farmer's own mind, and in reaction through his mind back upon his business, is perhaps quite equal to any other of its effects. Every man is proud of what he does well, and no man is proud of that he does not well. With the former his heart is in his work, and he will do twice as much of it with less fatigue; the

latter he performs a little imperfectly, looks at it in disgust, turns from it, and imagines himself exceedingly tired — the little he has done comes to nothing for want of finishing.

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The world is agreed that labor is the source from which human wants are mainly supplied. There is no dispute upon this point. From this point, however, men immediately diverge. Much disputation is maintained as to the best way of applying and controlling the labor element. By some it is assumed that labor is available only in connection with capital — that nobody labors, unless somebody else owning capital, somehow, by the use of it, induces him to do it. Having assumed this, they proceed to consider whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them, and drive them to it, without their consent. Having proceeded so far, they naturally conclude that all laborers are naturally either hired laborers or slaves. They further assume that whoever is once a hired laborer, is fatally fixed in that condition for life; and thence again, that his condition is as bad as, or worse than, that of a slave. This is the "mud-sill" theory.[1] But another class of reasoners hold the opinion that there is no

[1] Enunciated by James H. Hammond, Senator from South Carolina, 1857 to 1861. In a speech in the Senate he said that cultivated society necessarily rested on an inferior class, that of labor, just as a house stood on mud-sills: that is, sills lying directly on the ground.

such relation between capital and labor as assumed; that there is no such thing as a free man being fatally fixed for life in the condition of a hired laborer; that both these assumptions are false, and all inferences from them groundless. They hold that labor is prior to, and independent of, capital; that, in fact, capital is the fruit of labor, and could never have existed if labor had not first existed; that labor can exist without capital, but that capital could never have existed without labor. Hence they hold that labor is the superior — greatly the superior — of capital.

They do not deny that there is, and probably always will be, a relation between labor and capital. The error, as they hold, is in assuming that the whole labor of the world exists within that relation. A few men own capital; and that few avoid labor themselves, and with their capital hire or buy another few to labor for them. A large majority belong to neither class — neither work for others, nor have others working for them. Even in all our slave States except South Carolina, a majority of the whole people of all colors are neither slaves nor masters. In these free States, a large majority are neither hirers nor hired. Men, with their families — wives, sons, and daughters — work for themselves, on their farms, in their houses, and in their shops, taking the whole product to themselves, and asking no favors of capital on the one hand, nor of hirelings or slaves on the other.

It is not forgotten that a considerable number of persons mingle their own labor with capital — that is, labor with their own hands, and also buy slaves or hire free men to labor for them; but this is only a mixed, and not a distinct, class. No principle stated is disturbed by the existence of this mixed class. Again, as has already been said, the opponents of the "mud-sill" theory insist that there is not, of necessity, any such thing as the free hired laborer being fixed to that condition for life. There is demonstration for saying this. Many independent men in this assembly doubtless a few years ago were hired laborers. And their case is almost, if not quite, the general rule.

The prudent, penniless beginner in the world labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This, say its advocates, is free labor — the just, and generous, and prosperous system, which opens the way for all, gives hope to all, and energy, and progress, and improvement of condition to all. If any continue through life in the condition of the hired laborer, it is not the fault of the system, but because of either a dependent nature which prefers it, or improvidence, folly, or singular misfortune. I have said this much about the elements of labor generally, as introductory to the consideration of a new

phase which that element is in process of assuming. The old general rule was that educated people did not perform manual labor. They managed to eat their bread, leaving the toil of producing it to the uneducated. This was not an insupportable evil to the working bees, so long as the class of drones remained very small. But now, especially in these free States, nearly all are educated — quite too nearly all to leave the labor of the uneducated in any wise adequate to the support of the whole. It follows from this that henceforth educated people must labor. Otherwise, education itself would become a positive and intolerable evil. No country can sustain in idleness more than a small percentage of its numbers. The great majority must labor at something productive. From these premises the problem springs, "How can labor and education be the most satisfactorily combined?"

By the "mud-sill" theory it is assumed that labor and education are incompatible, and any practical combination of them impossible. According to that theory, a blind horse upon a tread-mill is a perfect illustration of what a laborer should be — all the better for being blind, that he could not kick understandingly. According to that theory, the education of laborers is not only useless but pernicious and dangerous. In fact, it is, in some sort, deemed a misfortune that laborers should have heads at all. Those same heads are regarded as

explosive materials, only to be safely kept in damp places, as far as possible from that peculiar sort of fire which ignites them. A Yankee who could invent a strong-handed man without a head would receive the everlasting gratitude of the "mud-sill" advocates.

But free labor says, "No." Free labor argues that as the Author of man makes every individual with one head and one pair of hands, it was probably intended that heads and hands should co-operate as friends, and that that particular head should direct and control that pair of hands. As each man has one mouth to be fed, and one pair of hands to furnish food, it was probably intended that that particular pair of hands should feed that particular mouth — that each head is the natural guardian, director, and protector of the hands and mouth inseparably connected with it; and that being so, every head should be cultivated and improved by whatever will add to its capacity for performing its charge. In one word, free labor insists on universal education.

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Erelong the most valuable of all arts will be the art of deriving a comfortable subsistence from the smallest area of soil. No community whose every member possesses this art, can ever be the victim of oppression in any of its forms. Such community will be alike independent of crowned kings, money kings, and land kings.

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It is said an Eastern monarch once charged his wise men to invent him a sentence to be ever in view, and which should be true and appropriate in all times and situations. They presented him the words, "And this, too, shall pass away." How much it expresses! How chastening in the hour of pride! How consoling in the depths of affliction! "And this, too, shall pass away." And yet, let us hope, it is not quite true. Let us hope, rather, that by the best cultivation of the physical world beneath and around us, and the intellectual and moral world within us, we shall secure an individual, social, and political prosperity and happiness, whose course shall be onward and upward, and which, while the earth endures, shall not pass away. — *Address at Wisconsin State Agricultural Fair; September* 30, 1859.

BUT you Democrats are for the Union; and you greatly fear the success of the Republicans would destroy the Union. Why? Do the Republicans declare against the Union? nothing like it. Your own statement of it is that if the Black Republicans elect a President, you "won't stand it." You will break up the Union. If we shall constitutionally elect a President, it will be our duty to see that you submit. Old John Brown has been executed for treason against a State. We

cannot object, even though he agreed with us in thinking slavery wrong. That cannot excuse violence, bloodshed, and treason. It could avail him nothing that he might think himself right. So, if we constitutionally elect a President, and therefore you undertake to destroy the Union, it will be our duty to deal with you as old John Brown has been dealt with. We shall try to do our duty. We hope and believe that in no section will a majority so act as to render such extreme measures necessary. — *Speech at Leavenworth, Kan.; December* 5, 1859.

AS Plato had for the immortality of the soul, so Young America has "a pleasing hope, a fond desire — a longing after" territory. He has a great passion — a perfect rage — for the new; particularly new men for office, and the new earth mentioned in the Revelations, in which, being no more sea, there must be about three times as much land as in the present. He is a great friend of humanity; and his desire for land is not selfish, but merely an impulse to extend the area of freedom. He is very anxious to fight for the liberation of enslaved nations and colonies, provided, always, they have land, and have not any liking for his interference. As to those who have no land, and would be glad of help from any quarter, he considers they can afford to wait a few hundred years longer.

In knowledge he is particularly rich. He knows all that can possibly be known; inclines to believe in spiritual rappings, and is the unquestioned inventor of "Manifest Destiny." His horror is for all that is old, particularly "Old Fogy"; and if there be anything old which he can endure, it is only old whisky and old tobacco.

If the said Young America really is, as he claims to be, the owner of all present, it must be admitted that he has considerable advantage of Old Fogy. Take, for instance, the first of all fogies, Father Adam. There he stood, a very perfect physical man, as poets and painters inform us; but he must have been very ignorant, and simple in his habits. He had had no sufficient time to learn much by observation, and he had no near neighbors to teach him anything. No part of his breakfast had been brought from the other side of the world; and it is quite probable he had no conception of the world having any other side. In all these things, it is very plain, he was no equal of Young America; the most that can be said is, that according to his chance he may have been quite as much of a man as his very self-complacent descendant. Little as was what he knew, let the youngster discard all he has learned from others, and then show, if he can, any advantage on his side. In the way of land and live-stock, Adam was quite in the ascendant. He had dominion over all the earth, and all the living things upon and

round about it. The land has been sadly divided out since; but never fret, Young America will re-annex it.

The great difference between Young America and Old Fogy is the result of discoveries, inventions, and improvements. These, in turn, are the result of observation, reflection, and experiment. . . . All nature — the whole world, material, moral, and intellectual — is a mine; and in Adam's day it was a wholly unexplored mine. Now, it was the destined work of Adam's race to develop, by discoveries, inventions, and improvements, the hidden treasures of this mine. But Adam had nothing to turn his attention to the work. If he should do anything in the way of inventions, he had first to invent the art of invention, the instance, at least, if not the habit, of observation and reflection. As might be expected, he seems not to have been a very observing man at first; for it appears he went about naked a considerable length of time before he ever noticed that obvious fact. But when he did observe it, the observation was not lost upon him; for it immediately led to the first of all inventions of which we have any direct account — the fig-leaf apron.

The inclination to exchange thoughts with one another is probably an original impulse of our nature. If I be in pain, I wish to let you know it, and to ask your sympathy and assistance; and my pleasurable emotions also

I wish to communicate to and share with you. But to carry on such communications, some instrumentality is indispensable. Accordingly, speech — articulate sounds rattled off from the tongue — was used by our first parents, and even by Adam before the creation of Eve. He gave names to the animals while she was still a bone in his side; and he broke out quite volubly when she first stood before him, the best present of his Maker. From this it would appear that speech was not an invention of man, but rather the direct gift of his Creator. But whether divine gift or invention, it is still plain that if a mode of communication had been left to invention, speech must have been the first, from the superior adaptation to the end of the organs of speech over every other means within the whole range of nature. . . .

Speech, then, by enabling different individuals to interchange thoughts, and thereby to combine their powers of observation and reflection, greatly facilitates useful discoveries and inventions. . . . And this reminds me of what I passed unnoticed before, that the very first invention was a joint operation, Eve having shared with Adam the getting up of the apron. And, indeed, judging from the fact that sewing has come down to our times as "woman's work," it is very probable she took the leading part, — he, perhaps, doing no more than to stand by and thread the needle. That proceeding may be reckoned

as the mother of all "sewing-societies," and the first and most perfect "World's Fair," all inventions and all inventors then in the world being on the spot. . . .

But speech alone, valuable as it ever has been and is, has not advanced the condition of the world much. This is abundantly evident when we look at the degraded condition of all those tribes of human creatures who have no considerable additional means of communicating thoughts. Writing, the art of communicating thoughts to the mind through the eye, is the great invention of the world. Great is the astonishing range of analysis and combination which necessarily underlies the most crude and general conception of it — great, very great, in enabling us to converse with the dead, the absent, and the unborn, at all distances of time and space; and great, not only in its direct benefits, but greatest help to all other inventions. . . . The precise period at which writing was invented is not known, but it certainly was as early as the time of Moses; from which we may safely infer that its inventors were very old fogies. . . .

When we remember that words are sounds merely, we shall conclude that the idea of representing those sounds by marks, so that whoever should at any time after see the marks would understand what sounds they meant, was a bold and ingenious conception, not likely to occur to one man in a million in

the run of a thousand years. And when it did occur, a distinct mark for each word, giving twenty thousand different marks first to be learned, and afterward to be remembered, would follow as the second thought, and would present such a difficulty as would lead to the conclusion that the whole thing was impracticable. But the necessity still would exist; and we may readily suppose that the idea was conceived, and lost, and reproduced, and dropped, and taken up again and again, until at last the thought of dividing sounds into parts, and making a mark, not to represent a whole sound, but only a part of one, and then of combining those marks, not very many in number, upon principles of permutation, so as to represent any and all of the whole twenty thousand words, and even any additional number, was somehow conceived and pushed into practice. This was the invention of phonetic writing, as distinguished from the clumsy picture-writing of some of the nations. That it was difficult of conception and execution is apparent, as well by the foregoing reflection, as the fact that so many tribes of men have come down from Adam's time to our own without ever having possessed it. Its utility may be conceived by the reflection that to it we owe everything which distinguishes us from savages. Take it from us, and the Bible, all history, all science, all government, all commerce, and nearly all social intercourse go with it. . . .

Printing came in 1436, or nearly three thousand years after writing. . . . It is but the other half, and in reality the better half, of writing; and . . . both together are but the assistants of speech in the communication of thoughts between man and man. When man was possessed of speech alone, the chances of invention, discovery, and improvement were very limited; but by the introduction of each of these they were greatly multiplied. When writing was invented, any important observation likely to lead to a discovery had at least a chance of being written down, and consequently a little chance of never being forgotten, and of being seen and reflected upon by a much greater number of persons; and thereby the chances of a valuable hint being caught proportionately augmented. By this means the observation of a single individual might lead to an important invention years, and even centuries, after he was dead. In one word, by means of writing, the seeds of invention were more permanently preserved and more widely sown. And yet for three thousand years during which printing remained undiscovered after writing was in use, it was only a small portion of the people who could write, or read writing; and consequently the field of invention, though much extended, still continued very limited. At length printing came. It gave ten thousand copies of any written matter quite as cheaply as ten were given before; and consequently

a thousand minds were brought into the field where there was but one before. This was a great gain — and history shows a great change corresponding to it — in point of time.

I will venture to consider it the true termination of that period called "the dark ages." Discoveries, inventions, and improvements followed rapidly, and have been increasing their rapidity ever since. The effects could not come all at once. It required time to bring them out; and they are still coming. The capacity to read could not be multiplied as fast as the means of reading. Spelling-books just began to go into the hands of the children, but the teachers were not very numerous or very competent, so that it is safe to infer they did not advance so speedily as they do nowadays. It is very probable — almost certain — that the great mass of men at that time were utterly unconscious that their condition or their minds were capable of improvement. They not only looked upon the educated few as superior beings, but they supposed themselves to be naturally incapable of rising to equality. To emancipate the mind from this false underestimate of itself is the great task which printing came into the world to perform. It is difficult for us now and here to conceive how strong this slavery of the mind was, and how long it did of necessity take to break its shackles, and to get a habit of freedom of thought established. It

is, in this connection, a curious fact that a new country is most favorable — almost necessary — to the emancipation of thought, and the consequent advancement of civilization and the arts. . . . In anciently inhabited countries, the dust of ages — a real, downright old-fogyism — seems to settle upon and smother the intellect and energies of man. It is in this view that I have mentioned the discovery of America as an event greatly favoring and facilitating useful discoveries and inventions. Next came the patent laws. These began in England in 1624, and in this country with the adoption of our Constitution. Before then any man [*might*] instantly use what another man had invented, so that the inventor had no special advantage from his invention. The patent system changed this, secured to the inventor for a limited time exclusive use of his inventions, and thereby added the fuel of interest to the fire of genius in the discovery and production of new and useful things. — *Lecture on "Discoveries, Inventions, and Improvements," before the Springfield (Ill.) Library Association; February 22*, 1860.

AND now, if they would listen, — as I suppose they will not, — I would address a few words to the Southern people. . . .

You say we are sectional. We deny it. That makes an issue; and the burden of

proof is upon you. You produce your proof; and what is it? Why, that our party has no existence in your section — gets no votes in your section. The fact is substantially true; but does it prove the issue? If it does, then in case we should, without change of principle, begin to get votes in your section, we should thereby cease to be sectional. You cannot escape this conclusion; and yet, are you willing to abide by it? . . .

The fact that we get no votes in your section is a fact of your making, and not of ours. And if there be fault in that fact, that fault is primarily yours, and remains so until you show that we repel you by some wrong principle or practice. If we do repel you by any wrong principle or practice, the fault is ours; but this brings you to where you ought to have started — to a discussion of the right or wrong of our principle. If our principle, put in practice, would wrong your section for the benefit of ours, or for any other object, then our principle, and we with it, are sectional, and are justly opposed and denounced as such. Meet us, then, on the question of whether our principle, put in practice, would wrong your section; and so meet us as if it were possible that something may be said on our side. Do you accept the challenge? No! Then you really believe that the principle which "our fathers who framed the government under which we live" thought so clearly right as to adopt it, and indorse it again and again,

upon their official oaths, is in fact so clearly wrong as to demand your condemnation without a moment's consideration. . . .

Again, you say we have made the slavery question more prominent than it formerly was. We deny it. We admit that it is more prominent, but we deny that we made it so. It was not we, but you, who discarded the old policy of the fathers. We resisted, and still resist, your innovation; and thence comes the greater prominence of the question. Would you have that question reduced to its former proportions? Go back to that old policy. What has been will be again, under the same conditions. If you would have the peace of the old times, readopt the precepts and policy of the old times. . . .

But you will break up the Union rather than submit to a denial of your constitutional rights.

That has a somewhat reckless sound; but it would be palliated, if not fully justified, were we proposing, by the mere force of numbers, to deprive you of some right plainly written down in the Constitution. But we are proposing no such thing.

When you make these declarations you have a specific and well-understood allusion to an assumed constitutional right of yours to take slaves into the Federal Territories, and to hold them there as property. But no such right is specifically written in the Constitution. That instrument is literally silent

about any such right. We, on the contrary, deny that such a right has any existence in the Constitution, even by implication.

Your purpose, then, plainly stated, is that you will destroy the government, unless you be allowed to construe and force the Constitution as you please, on all points in dispute between you and us. You will rule or ruin in all events. . . .

But you will not abide the election of a Republican president! In that supposed event, you say, you will destroy the Union; and then, you say, the great crime of having destroyed it will be upon us! That is cool. A highwayman holds a pistol to my ear, and mutters through his teeth, "Stand and deliver, or I shall kill you, and then you will be a murderer!"

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Wrong as we think slavery is, we can yet afford to let it alone where it is, because that much is due to the necessity arising from its actual presence in the nation; but can we, while our votes will prevent it, allow it to spread into the national Territories and to overrun us here in these free States?

If our sense of duty forbids this, then let us stand by our duty fearlessly and effectively. Let us be diverted by none of those sophistical contrivances wherewith we are so industriously plied and belabored — contrivances such as groping for some middle ground between the right and the wrong; vain as the

search for a man who should be neither a living man nor a dead man; such as a policy of "don't care" on a question about which all true men do care; such as Union appeals beseeching true Union men to yield to Disunionists, reversing the divine rule, and calling, not the sinners, but the righteous to repentance; such as invocations to Washington, imploring men to unsay what Washington said and undo what Washington did.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it. — *Speech at Cooper Union, New York; February 27, 1860.*

ONE SIXTH, and a little more, of the population of the United States are slaves, looked upon as property, as nothing but property. The cash value of these slaves, at a moderate estimate, is $2,000,000,000. This amount of property value has a vast influence on the minds of its owners, very naturally. The same amount of property would have an equal influence upon us if owned in the North. Human nature is the same — people at the South are the same as those at the North, barring the difference in circumstances. Public opinion is founded, to a great extent, on

a property basis. What lessens the value of property is opposed; what enhances its value is favored. Public opinion at the South regards slaves as property, and insists upon treating them like other property.

On the other hand, the free States carry on their government on the principle of the equality of men. We think slavery is morally wrong, and a direct violation of that principle. We all think it wrong. It is clearly proved, I think, by natural theology, apart from revelation. Every man, black, white, or yellow, has a mouth to be fed, and two hands with which to feed it — and bread should be allowed to go to that mouth without controversy.

Slavery is wrong in its effect upon white people and free labor. It is the only thing that threatens the Union. It makes what Senator Seward has been much abused for calling an "irrepressible conflict." When they get ready to settle it, we hope they will let us know. Public opinion settles every question here; any policy to be permanent must have public opinion at the bottom — something in accordance with the philosophy of the human mind as it is. The property basis will have its weight. The love of property and a consciousness of right or wrong have conflicting places in our organization, which often make a man's course seem crooked, his conduct a riddle.

Some men would make it a question of indifference, neither right nor wrong, merely

a question of dollars and cents; — the Almighty has drawn a line across the land, below which it must be cultivated by slave labor, above which by free labor. They would say: "If the question is between the white man and the negro, I am for the white man; if between the negro and the crocodile, I am for the negro." There is a strong effort to make this policy of indifference prevail, but it cannot be a durable one. A "don't care" policy won't prevail, for everybody does care. . . .

The proposition that there is a struggle between the white man and the negro contains a falsehood. There is no struggle. If there was, I should be for the white man. If two men are adrift at sea on a plank which will bear up but one, the law justifies either in pushing the other off. I never had to struggle to keep a negro from enslaving me, nor did a negro ever have to fight to keep me from enslaving him. . . .

If the Republicans, who think slavery is wrong, get possession of the General Government, we may not root out the evil at once, but may at least prevent its extension. If I find a venomous snake lying on the open prairie, I seize the first stick and kill him at once; but if that snake is in bed with my children, I must be more cautious; — I shall, in striking the snake, also strike the children, or arouse the reptile to bite the children. Slavery is the venomous snake in bed with the children. But if the question is whether to

kill it on the prairie or put it in bed with the other children, I am inclined to think we 'd kill it.

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The Democracy are given to bushwhacking. After having their errors and misstatements continually thrust in their faces, they pay no heed, but go on howling about Seward and the "irrepressible conflict." That is bushwhacking. So with John Brown and Harper's Ferry. They charge it upon the Republican party, and ignominiously fail in all attempts to substantiate the charge. Yet they go on with their bushwhacking, the pack in full cry after John Brown. The Democrats had just been whipped in Ohio and Pennsylvania, and seized upon the unfortunate Harper's Ferry affair to influence other elections then pending. They said to each other, "Jump in; now 's your chance"; and were sorry there were no more killed. But they did n't succeed well. Let them go on with their howling. They will succeed when by slandering women you get them to love you, and by slandering men you get them to vote for you. — *Speech at Hartford, Conn.; March* 5, 1860.

NOW, gentlemen, the Republicans desire to place this great question of slavery on the very basis on which our fathers placed it, and no other. It is easy to demonstrate

that "our fathers who framed this government under which we live" looked on slavery as wrong, and so framed it and everything about it as to square with the idea that it was wrong, so far as the necessities arising from its existence permitted. In forming the Constitution they found the slave-trade existing, capital invested in it, fields depending upon it for labor, and the whole system resting upon the importation of slave labor. They therefore did not prohibit the slave-trade at once, but they gave the power to prohibit it after twenty years. Why was this? What other foreign trade did they treat in that way? Would they have done this if they had not thought slavery wrong?

Another thing was done by some of the same men who framed the Constitution, and afterward adopted as their own act by the first Congress held under that Constitution, of which many of the framers were members — they prohibited the spread of slavery in the Territories. Thus the same men, the framers of the Constitution, cut off the supply and prohibited the spread of slavery; and both acts show conclusively that they considered that the thing was wrong.

If additional proof is wanting, it can be found in the phraseology of the Constitution. When men are framing a supreme law and chart of government to secure blessings and prosperity to untold generations yet to come, they use language as short and direct and

plain as can be found to express their meaning. In all matters but this of slavery the framers of the Constitution used the very clearest, shortest, and most direct language. But the Constitution alludes to slavery three times without mentioning it once! The language used becomes ambiguous, roundabout, and mystical. They speak of the "immigration of persons," and mean the importation of slaves, but do not say so. In establishing a basis of representation they say "all other persons," when they mean to say slaves. Why did they not use the shortest phrase? In providing for the return of fugitives they say "persons held to service or labor." If they had said "slaves," it would have been plainer and less liable to misconstruction. Why did n't they do it? We cannot doubt that it was done on purpose. Only one reason is possible, and that is supplied us by one of the framers of the Constitution — and it is not possible for man to conceive of any other. They expected and desired that the system would come to an end, and meant that when it did the Constitution should not show that there ever had been a slave in this good free country of ours.

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I am glad to see that a system of labor prevails in New England under which laborers can strike when they want to, where they are not obliged to work under all circumstances, and are not tied down and obliged to labor

whether you pay them or not! I like the system which lets a man quit when he wants to, and wish it might prevail everywhere. One of the reasons why I am opposed to slavery is just here. What is the true condition of the laborer? I take it that it is best for all to leave each man free to acquire property as fast as he can. Some will get wealthy. I don't believe in a law to prevent a man from getting rich; it would do more harm than good. So while we do not propose any war upon capital, we do wish to allow the humblest man an equal chance to get rich with everybody else. When one starts poor, as most do in the race of life, free society is such that he knows he can better his condition; he knows that there is no fixed condition of labor for his whole life. I am not ashamed to confess that twenty-five years ago I was a hired laborer, mauling rails, at work on a flatboat — just what might happen to any poor man's son. I want every man to have the chance — and I believe a black man is entitled to it — in which he can better his condition — when he may look forward and hope to be a hired laborer this year and the next, work for himself afterward, and finally to hire men to work for him. That is the true system. Up here in New England you have a soil that scarcely sprouts black-eyed beans, and yet where will you find wealthy men so wealthy, and poverty so rarely in extremity? There is not another such place on earth! I

desire that if you get too thick here, and find it hard to better your condition on this soil, you may have a chance to strike out and go somewhere else, where you may not be degraded, nor have your family corrupted by forced rivalry with negro slaves. I want you to have a clean bed and no snakes in it! Then you can better your condition, and so it may go on and on in one ceaseless round so long as man exists on the face of the earth. — *Speech at New Haven; March* 6, 1860.

I HAVE received the speech and book which you sent me. . . . Both seem to be well written, and contain many things with which I could agree, and some with which I could not. A specimen of the latter is the declaration, in the closing remarks upon the "speech," that the institution is a "necessity" imposed on us by the negro race. That the going many thousand miles, seizing a set of savages, bringing them here, and making slaves of them is a necessity imposed on us by them involves a species of logic to which my mind will scarcely assent. — *Letter to C. H. Fisher; August* 27, 1860.

I APPRECIATE your motive when you suggest the propriety of my writing for the public something disclaiming all intention to interfere with slaves or slavery in the States; but in my judgment it would do no good. I

have already done this many, many times; and it is in print, and open to all who will read. Those who will not read or heed what I have already publicly said would not read or heed a repetition of it. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." — *Letter to William S. Speer; October* 23, 1860.

WHEN the people rise in mass in behalf of the Union and the liberties of this country, truly may it be said, "The gates of hell cannot prevail against them." In all trying positions in which I shall be placed, and doubtless I shall be placed in many such, my reliance will be upon you and the people of the United States; and I wish you to remember, now and forever, that it is your business, and not mine; that if the union of these States and the liberties of this people shall be lost, it is but little to any one man of fifty-two years of age, but a great deal to the thirty millions of people who inhabit these United States, and to their posterity in all coming time. — *Remarks at Indianapolis; February* 11, 1861.

IN their [the Secessionists'] view, the Union as a family relation would seem to be no regular marriage, but rather a sort of "free-love" arrangement, to be maintained only

on "passional attraction." By the way, in what consists the special sacredness of a State? I speak not of the position assigned to a State in the Union by the Constitution; for that, by the bond, we all recognize. That position, however, a State cannot carry out of the Union with it. I speak of that assumed primary right of a State to rule all which is less than itself, and ruin all which is larger than itself. If a State and a county, in a given case, should be equal in extent of territory, and equal in number of inhabitants, in what, as a matter of principle, is the State better than the county? Would an exchange of names be an exchange of rights upon principle? On what rightful principle may a State, being not more than one-fiftieth part of the nation in soil and population, break up the nation and then coerce a proportionally larger subdivision of itself in the most arbitrary way? What mysterious right to play tyrant is conferred on a district of country with its people, by merely calling it a State? Fellow-citizens, I am not asserting anything; I am merely asking questions for you to consider. — *Remarks to the Indiana Legislature; February* 12, 1861.

I AGREE with you, Mr. Chairman, that the working-men are the basis of all governments, for the plain reason that they are the more numerous. . . .

Mr. Chairman, I hold that while man exists

it is his duty to improve not only his own condition, but to assist in ameliorating mankind; and therefore, without entering upon the details of the question, I will simply say that I am for those means which will give the greatest good to the greatest number.

In regard to the homestead law, I have to say that in so far as the government lands can be disposed of, I am in favor of cutting up the wild lands into parcels, so that every poor man may have a home.

In regard to the Germans and foreigners, I esteem them no better than other people, nor any worse. It is not my nature, when I see a people borne down by the weight of their shackles — the oppression of tyranny — to make their life more bitter by heaping upon them greater burdens; but rather would I do all in my power to raise the yoke than to add anything that would tend to crush them.

Inasmuch as our country is extensive and new, and the countries of Europe are densely populated, if there are any abroad who desire to make this the land of their adoption, it is not in my heart to throw aught in their way to prevent them from coming to the United States. — *Remarks to Germans at Cincinnati; February* 12, 1861.

THERE is no crisis but an artificial one. What is there now to warrant the condition of affairs presented by our friends over

the river? Take even their own view of the questions involved, and there is nothing to justify the course they are pursuing. I repeat, then, there is no crisis, excepting such a one as may be gotten up at any time by turbulent men aided by designing politicians. My advice to them, under such circumstances, is to keep cool. If the great American people only keep their temper on both sides of the line, the troubles will come to an end, and the question which now distracts the country will be settled, just as surely as all other difficulties of a like character which have originated in this government have been adjusted. Let the people on both sides keep their self-possession, and just as other clouds have cleared away in due time, so will this great nation continue to prosper as heretofore.

. . . . . .

It is often said that the tariff is the specialty of Pennsylvania. Assuming that direct taxation is not to be adopted, the tariff question must be as durable as the government itself. It is a question of national housekeeping. It is to the government what replenishing the meal-tub is to the family. Ever-varying circumstances will require frequent modifications as to the amount needed and the sources of supply. So far there is little difference of opinion among the people. It is as to whether and how far, duties on imports shall be adjusted to favor home production in the home market, that controversy begins. One party

insists that such adjustment oppresses one class for the advantage of another; while the other party argues that, with all its incidents, in the long run all classes are benefited. . . . I have by no means a thoroughly matured judgment upon this subject, especially as to details; some general ideas are about all. I have long thought it would be to our advantage to produce any necessary article at home which can be made of as good quality and with as little labor at home as abroad, at least by the difference of the carrying from abroad. In such case the carrying is demonstrably a dead loss of labor. For instance, labor being the true standard of value, is it not plain that if equal labor get a bar of railroad iron out of a mine in England, and another out of a mine in Pennsylvania, each can be laid down in a track at home cheaper than they could exchange countries, at least by the carriage? If there be a present cause why one can be both made and carried cheaper in money price than the other can be made without carrying, that cause is an unnatural and injurious one, and ought gradually, if not rapidly, to be removed. — *Remarks at Pittsburg; February* 15, 1861.

THERE is nothing that could ever bring me to consent — willingly to consent — to the destruction of this Union (in which not only the great city of New York, but the

whole country, has acquired its greatness), unless it would be that thing for which the Union itself was made. I understand that the ship is made for the carrying and preservation of the cargo; and so long as the ship is safe with the cargo, it shall not be abandoned. This Union shall never be abandoned, unless the possibility of its existence shall cease to exist without the necessity of throwing passengers and cargo overboard. — *Remarks at New York; February* 20, 1861.

AWAY back in my childhood, the earliest days of my being able to read, I got hold of a small book, . . . Weems' "Life of Washington." I remember all the accounts there given of the battle-fields and struggles [of our forefathers] for the liberties of the country. . . . I recollect thinking then, boy even though I was, that there must have been something more than common that these men struggled for. I am exceedingly anxious that that thing — that something even more than national independence; that something that held out a great promise to all the people of the world to all time to come — I am exceedingly anxious that this Union, the Constitution, and the liberties of the people shall be perpetuated in accordance with the original idea for which that struggle was made, and I shall be most happy indeed if I shall be a humble instrument in the hands of the Al-

mighty, and of this, his almost chosen people, for perpetuating the object of that great struggle. — *Remarks to the Senate of New Jersey; February* 21, 1861.

IT was not the mere matter of separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty not alone to the people of this country, but hope to all the world, for all future time. It was that which gave promise that in due time the weights would be lifted from the shoulders of all men, and that all should have an equal chance. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved on that basis? If it can, I will consider myself one of the happiest men in the world if I can help to save it. If it cannot be saved upon that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I would rather be assassinated on this spot than surrender it. — *Remarks in Independence Hall, Philadelphia; February* 22, 1861.

I HOLD that, in contemplation of universal law and of the Constitution, the Union of these States is perpetual. Perpetuity is implied, if not expressed, in the fundamental

law of all national governments. It is safe to assert that no government proper ever had a provision in its organic law for its own termination. Continue to execute all the express provisions of our National Constitution, and the Union will endure forever — it being impossible to destroy it except by some action not provided for in the instrument itself.

Again, if the United States be not a government proper, but an association of States in the nature of contract merely, can it, as a contract, be peaceably unmade by less than all the parties who made it? One party to a contract may violate it — break it, so to speak; but does it not require all to lawfully rescind it? . . .

It follows from these views that no State upon its own mere motion can lawfully get out of the Union; that resolves and ordinances to that effect are legally void; and that acts of violence, within any State or States, against the authority of the United States, are insurrectionary or revolutionary, according to circumstances.

I therefore consider that, in view of the Constitution and the laws, the Union is unbroken; and to the extent of my ability I shall take care, as the Constitution itself expressly enjoins upon me, that the laws of the Union be faithfully executed in all the States. Doing this I deem to be only a simple duty on my part; and I shall perform it so far as practicable, unless my rightful masters, the

American people, shall withhold the requisite means, or in some authoritative manner direct the contrary. I trust this will not be regarded as a menace, but only as the declared purpose of the Union that it will constitutionally defend and maintain itself.

In doing this there needs to be no bloodshed or violence; and there shall be none, unless it be forced upon the national authority. The power confided to me will be used to hold, occupy, and possess the property and places belonging to the government, and to collect the duties and imposts; but beyond what may be necessary for these objects, there will be no invasion, no using of force against or among the people anywhere. . . .

The mails, unless repelled, will continue to be furnished in all parts of the Union. So far as possible, the people everywhere shall have that sense of perfect security which is most favorable to calm thought and reflection.

. . . . . .

Plainly, the central idea of secession is the essence of anarchy. A majority held in restraint by constitutional checks and limitations, and always changing easily with deliberate changes of popular opinions and sentiments, is the only true sovereign of a free people. Whoever rejects it does, of necessity, fly to anarchy or to despotism. Unanimity is impossible; the rule of a minority, as a permanent arrangement, is wholly inadmissible; so that, rejecting the majority principle, an-

archy or despotism in some form is all that is left.

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Physically speaking, we cannot separate. We cannot remove our respective sections from each other, nor build an impassable wall between them. A husband and wife may be divorced, and go out of the presence and beyond the reach of each other; but the different parts of our country cannot do this. They cannot but remain face to face, and intercourse, either amicable or hostile, must continue between them. Is it possible, then, to make that intercourse more advantageous or more satisfactory after separation than before? Can aliens make treaties easier than friends can make laws? Can treaties be more faithfully enforced between aliens than laws can among friends? Suppose you go to war, you cannot fight always; and when, after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you.

This country, with its institutions, belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember or overthrow it. . . .

Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world? In our present differences is either party with-

out faith of being in the right? If the Almighty Ruler of Nations, with his eternal truth and justice, be on your side of the North, or on yours of the South, that truth and that justice will surely prevail by the judgment of this great tribunal of the American people. . . .

In your hands, my dissatisfied fellow-countrymen, and not in mine, is the momentous issue of civil war. The government will not assail you. You can have no conflict without being yourselves the aggressors. You have no oath registered in heaven to destroy the government, while I shall have the most solemn one to "preserve, protect, and defend it."

I am loath to close. We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature. — *First Inaugural Address; March* 4, 1861.

MUCH is said about the "sovereignty" of the States; but the word even is not in the National Constitution, nor, as is believed, in any of the State constitutions. What

is "sovereignty" in the political sense of the term? Would it be far wrong to define it "a political community without a political superior"? Tested by this, no one of our States except Texas ever was a sovereignty. And even Texas gave up the character on coming into the Union; by which act she acknowledged the Constitution of the United States, and the laws and treaties of the United States made in pursuance of the Constitution, to be for her the supreme law of the land. The States have their status in the Union, and they have no other legal status. If they break from this, they can only do so against law and by revolution. The Union, and not themselves separately, procured their independence and their liberty. By conquest or purchase the Union gave each of them whatever of independence or liberty it has. The Union is older than any of the States, and, in fact, it created them as States. Originally some dependent colonies made the Union, and, in turn, the Union threw off their old dependence for them, and made them States, such as they are. Not one of them ever had a State constitution independent of the Union. . . .

This relative matter of national power and State rights, as a principle, is no other than the principle of generality and locality. Whatever concerns the whole should be confided to the whole — to the General Government; while whatever concerns only the State

should be left exclusively to the State. This is all there is of the original principle about it. Whether the National Constitution in defining boundaries between the two has applied the principle with exact accuracy, is not to be questioned. We are all bound by that defining, without question.

It might seem, at first thought, to be of little difference whether the present movement at the South be called "secession" or "rebellion." The movers, however, will understand the difference. At the beginning they knew they could never raise their treason to any respectable magnitude by any name which implies violation of law. They knew their people possessed as much of moral sense, as much of devotion to law and order, and as much pride in and reverence for the history and government of their common country as any other civilized and patriotic people. They knew they could make no advancement directly in the teeth of these strong and noble sentiments. Accordingly, they commenced by an insidious debauching of the public mind. They invented an ingenious sophism which, if conceded, was followed by perfectly logical steps, through all the incidents, to the complete destruction of the Union. The sophism itself is that any State of the Union may consistently with the National Constitution, and therefore lawfully and peacefully, withdraw from the Union without the consent of the Union or of any other State. The

little disguise that the supposed right is to be exercised only for just cause, themselves to be the sole judges of its justice, is too thin to merit any notice.

With rebellion thus sugar-coated they have been drugging the public mind of their section for more than thirty years, and until at length they have brought many good men to a willingness to take up arms against the government the day after some assemblage of men have enacted the farcical pretense of taking their State out of the Union, who could have been brought to no such thing the day before.

This sophism derives much, perhaps the whole, of its currency from the assumption that there is some omnipotent and sacred supremacy pertaining to a State — to each State of our Federal Union. Our States have neither more nor less power than that reserved to them in the Union by the Constitution — no one of them ever having been a State out of the Union. The original ones passed into the Union even before they cast off their British colonial dependence; and the new ones each came into the Union directly from a condition of dependence, excepting Texas. . . . Nothing should ever be implied as law which leads to unjust or absurd consequences. The nation purchased with money the countries out of which several of these States were formed. Is it just that they shall go off without leave and without refunding? . . . The nation is now in debt for money applied to the

benefit of these so-called seceding States in common with the rest. Is it just either that creditors shall go unpaid or the remaining States pay the whole? . . .

Again, if one State may secede, so may another; and when all shall have seceded, none is left to pay the debts. Is this quite just to creditors? Did we notify them of this sage view of ours when we borrowed their money? If we now recognize this doctrine by allowing the seceders to go in peace, it is difficult to see what we can do if others choose to go or to extort terms upon which they will promise to remain.

The seceders insist that our Constitution admits of secession. They have assumed to make a national constitution of their own, in which of necessity they have either discarded or retained the right of secession as they insist it exists in ours. If they have discarded it, they thereby admit that on principle it ought not to be in ours. If they have retained it by their own construction of ours, they show that to be consistent they must secede from one another whenever they shall find it the easiest way of settling their debts, or effecting any other selfish or unjust object. The principle itself is one of disintegration, and upon which no government can possibly endure.

If all the States save one should assert the power to drive that one out of the Union, it is presumed the whole class of seceder politicians would at once deny the power and denounce

the act as the greatest outrage upon State right. But suppose that precisely the same act, instead of being called "driving the one out," should be called "the seceding of the others from that one," it would be exactly what the seceders claim to do, unless, indeed, they make the point that the one, because it is a minority, may rightfully do what the others, because they are a majority, may not rightfully do. These politicians are subtle and profound on the rights of minorities. They are not partial to that power which made the Constitution and speaks from the preamble calling itself "We, the People."

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It may be affirmed without extravagance that the free institutions we enjoy have developed the powers and improved the condition of our whole people beyond any example in the world. Of this we now have a striking and impressive illustration. So large an army as the government has now on foot was never before known, without a soldier in it but who has taken his place there of his own free choice. But more than this, there are many single regiments whose members, one and another, possess full practical knowledge of all the arts, sciences, professions, and whatever else, whether useful or elegant, is known in the world; and there is scarcely one from which there could not be selected a President, a cabinet, a congress, and perhaps a court, abundantly competent to administer the gov-

ernment itself. Nor do I say this is not true also in the army of our late friends, now adversaries in this contest; but if it is, so much better the reason why the government which has conferred such benefits on both them and us should not be broken up. Whoever in any section proposes to abandon such a government would do well to consider in deference to what principle it is that he does it — what better he is likely to get in its stead — whether the substitute will give, or be intended to give, so much of good to the people? There are some foreshadowings on this subject. Our adversaries have adopted some declarations of independence in which, unlike the good old one, penned by Jefferson, they omit the words "all men are created equal." Why? They have adopted a temporary national constitution, in the preamble of which, unlike our good old one, signed by Washington, they omit "We, the People," and substitute, "We, the deputies of the sovereign and independent States." Why? Why this deliberate pressing out of view the rights of men and the authority of the people?

This is essentially a people's contest. On the side of the Union it is a struggle for maintaining in the world that form and substance of government whose leading object is to elevate the condition of men — to lift artificial weights from all shoulders; to clear the paths of laudable pursuit for all; to afford all an unfettered start and a fair chance in the

race of life. Yielding to partial and temporary departures, from necessity, this is the leading object of the government for whose existence we contend.

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Our popular government has often been called an experiment. Two points in it our people have already settled — the successful establishing and the successful administering of it. One still remains — its successful maintenance against a formidable internal attempt to overthrow it. It is now for them to demonstrate to the world that those who can fairly carry an election can also suppress a rebellion; that ballots are the rightful and peaceful successors of bullets; and that when ballots have fairly and constitutionally decided, there can be no successful appeal back to bullets; that there can be no successful appeal, except to ballots themselves, at succeeding elections. Such will be a great lesson of peace: teaching men that what they cannot take by an election, neither can they take it by a war; teaching all the folly of being the beginners of a war.

. . . . . .

It was with the deepest regret that the executive found the duty of employing the war power in defense of the government forced upon him. He could but perform this duty or surrender the existence of the government. No compromise by public servants could, in this case, be a cure; not that compromises are

not often proper, but that no popular government can long survive a marked precedent that those who carry an election can only save the government from immediate destruction by giving up the main point upon which the people gave the election. The people themselves, and not their servants, can safely reverse their own deliberate decisions.

As a private citizen the executive could not have consented that these institutions shall perish; much less could he, in betrayal of so vast and so sacred a trust as the free people have confided to him. He felt that he had no moral right to shrink, nor even to count the chances of his own life in what might follow. In full view of his great responsibility he has, so far, done what he has deemed his duty. You will now, according to your own judgment, perform yours. He sincerely hopes that your views and your actions may so accord with his, as to assure all faithful citizens who have been disturbed in their rights of a certain and speedy restoration to them, under the Constitution and the laws.

And having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts. — *Message to Congress in Special Session; July* 4, 1861.

MY DEAR SIR: Yours of the 17th is just received; and coming from you, I confess it astonishes me. That you should object

to my adhering to a law which you had assisted in making and presenting to me less than a month before is odd enough. But this is a very small part. General Frémont's proclamation as to confiscation of property and the liberation of slaves is purely political and not within the range of military law or necessity. If a commanding general finds a necessity to seize the farm of a private owner for a pasture, an encampment, or a fortification, he has the right to do so, and to so hold it as long as the necessity lasts; and this is within military law, because within military necessity. But to say the farm shall no longer belong to the owner, or his heirs forever, and this as well when the farm is not needed for military purposes as when it is, is purely political, without the savor of military law about it. And the same is true of slaves. If the general needs them, he can seize them and use them; but when the need is past, it is not for him to fix their permanent future condition. That must be settled according to laws made by law-makers, and not by military proclamations. The proclamation in the point in question is simply "dictatorship." It assumes that the general may do anything he pleases — confiscate the lands and free the slaves of loyal people, as well as of disloyal ones. And going the whole figure, I have no doubt, would be more popular with some thoughtless people than that which has been done! But I cannot assume this reckless

position, nor allow others to assume it on my responsibility.

You speak of it as being the only means of saving the government. On the contrary, it is itself the surrender of the government. Can it be pretended that it is any longer the Government of the United States — any government of constitution and laws — wherein a general or a president may make permanent rules of property by proclamation? I do not say Congress might not with propriety pass a law on the point, just such as General Frémont proclaimed. I do not say I might not, as a member of Congress, vote for it. What I object to is, that I, as President, shall expressly or impliedly seize and exercise the permanent legislative functions of the government. — *Letter to O. H. Browning; September* 22, 1861.

MY DEAR SIR: The lady bearer of this says she has two sons who want to work. Wanting to work is so rare a want that it should be encouraged. — *Note to Major Ramsey; October* 17, 1861.

IT has been said that one bad general is better than two good ones; and the saying is true, if taken to mean no more than that an army is better directed by a single mind, though inferior, than by two superior ones at variance and cross-purposes with each other.

And the same is true in all joint operations wherein those engaged can have none but a common end in view, and can differ only as to the choice of means. In a storm at sea no one on board can wish the ship to sink; and yet not infrequently all go down together because too many will direct, and no single mind can be allowed to control.

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It is not needed nor fitting here that a general argument should be made in favor of popular institutions; but there is one point, with its connections, not so hackneyed as most others, to which I ask a brief attention. It is the effort to place capital on an equal footing with, if not above, labor, in the structure of government. It is assumed that labor is available only in connection with capital; that nobody labors unless somebody else, owning capital, somehow by the use of it induces him to labor. This assumed, it is next considered whether it is best that capital shall hire laborers, and thus induce them to work by their own consent, or buy them and drive them to it without their consent. Having proceeded thus far, it is naturally concluded that all laborers are either hired laborers or what we call slaves. And, further, it is assumed that whoever is once a hired laborer is fixed in that condition for life.

Now, there is no such relation between capital and labor as assumed, nor is there any such thing as a free man being fixed for life

in the condition of a hired laborer. Both these assumptions are false, and all inferences from them are groundless.

Labor is prior to, and independent of, capital. Capital is only the fruit of labor, and could never have existed if labor had not first existed. Labor is the superior of capital, and deserves much the higher consideration. Capital has its rights, which are as worthy of protection as any other rights. Nor is it denied that there is, and probably always will be, a relation between labor and capital producing mutual benefits. The error is in assuming that the whole labor of the community exists within that relation. A few men own capital, and that few avoid labor themselves, and with their capital hire or buy another few to labor for them. A large majority belong to neither class — neither work for others nor have others working for them. In most of the Southern States a majority of the whole people, of all colors, are neither slaves nor masters; while in the Northern a large majority are neither hirers nor hired. Men with their families — wives, sons, and daughters — work for themselves, on their farms, in their houses, and in their shops, taking the whole product to themselves, and asking no favors of capital on the one hand, nor of hired laborers or slaves on the other. It is not forgotten that a considerable number of persons mingle their own labor with capital — that is, they labor with their own hands and also

buy or hire others to labor for them; but this is only a mixed and not a distinct class. No principle stated is disturbed by the existence of this mixed class.

Again, as has already been said, there is not, of necessity, any such thing as the free hired laborer being fixed to that condition for life. Many independent men everywhere in these States, a few years back in their lives, were hired laborers. The prudent, penniless beginner in the world labors for wages awhile, saves a surplus with which to buy tools or land for himself, then labors on his own account another while, and at length hires another new beginner to help him. This is the just and generous and prosperous system which opens the way to all — gives hope to all, and consequent energy and progress and improvement of condition to all. No men living are more worthy to be trusted than those who toil up from poverty — none less inclined to take or touch aught which they have not honestly earned. Let them beware of surrendering a political power which they already possess, and which, if surrendered, will surely be used to close the door of advancement against such as they, and to fix new disabilities and burdens upon them, till all of liberty shall be lost.

From the first taking of our national census to the last are seventy years; and we find our population at the end of the period eight times as great as it was at the beginning. The increase of those other things which men deem

desirable has been even greater. We thus have, at one view, what the popular principle, applied to government, through the machinery of the States and the Union, has produced in a given time; and also what, if firmly maintained, it promises for the future. There are already among us those who, if the Union be preserved, will live to see it contain 250,000,000. The struggle of to-day is not altogether for to-day — it is for a vast future also. With a reliance on Providence all the more firm and earnest, let us proceed in the great task which events have devolved upon us. — *Annual Message to Congress; December* 3, 1861.

I HAVE been, and am sincerely your friend; and if, as such, I dare to make a suggestion, I would say you are adopting the best possible way to ruin yourself. "Act well your part, there all the honor lies." He who does *something* at the head of one Regiment, will eclipse him who does *nothing* at the head of a hundred.

Your friend, as ever,

A. LINCOLN.

— *Letter to Major-General David Hunter; December* 31, 1861.[1]

[1] On the outside of the envelope in which this letter was found, General Hunter had written:

"The President's reply to my 'ugly letter.' This lay on his table a month after it was written, and when finally sent was by a special conveyance, with the direction that it was only to be given to me when I was in a good humor."

CAN you, for your States, do better than to take the course [compensated emancipation] I urge? Discarding punctilio and maxims adapted to more manageable times, and looking only to the unprecedentedly stern facts of our case, can you do better in any possible event? You prefer that the constitutional relation of the States to the nation shall be practically restored without disturbance of that institution; and if this were done, my whole duty in this respect, under the Constitution and my oath of office, would be performed. But it is not done, and we are trying to accomplish it by war. The incidents of the war cannot be avoided. If the war continues long, as it must if the object be not sooner attained, the institution in your States will be extinguished by mere friction and abrasion — by the mere incidents of the war. It will be gone, and you will have nothing valuable in lieu of it. Much of its value is gone already. How much better for you and for your people to take the step which at once shortens the war and secures substantial compensation for that which is sure to be wholly lost in any other event! How much better to thus save the money which else we sink forever in the war! How much better to do it while we can, lest the war erelong render us pecuniarily unable to do it! How much better for you as seller, and the nation as buyer, to sell out and buy out that without which the war could never have been, than

to sink both the thing to be sold and the price of it in cutting one another's throats? I do not speak of emancipation at once, but of a decision at once to emancipate gradually. Room in South America for colonization can be obtained cheaply and in abundance, and when numbers shall be large enough to be company and encouragement for one another, the freed people will not be so reluctant to go. — *Appeal to Border State Representatives; July* 12, 1862.

YOUR race is suffering, in my judgment, the greatest wrong inflicted on any people. But even when you cease to be slaves, you are yet far removed from being placed on an equality with the white race. You are cut off from many of the advantages which the other race enjoys. The aspiration of men is to enjoy equality with the best when free, but on this broad continent not a single man of your race is made the equal of a single man of ours. Go where you are treated the best, and the ban is still upon you. . . . But for your race among us there could not be war, although many men engaged on either side do not care for you one way or the other. . . . It is better for us both, therefore, to be separated. I know that there are free men among you who, even if they could better their condition, are not as much inclined to go out of the country as those who, being slaves, could

obtain their freedom on this condition. I suppose one of the principal difficulties in the way of colonization is that the free colored man cannot see that his comfort would be advanced by it. . . . This is (I speak in no unkind sense) an extremely selfish view of the case. You ought to do something to help those who are not so fortunate as yourselves. There is an unwillingness on the part of our people, harsh as it may be, for you free colored people to remain with us. Now, if you could give a start to the white people, you would open a wide door for many to be made free. If we deal with those who are not free at the beginning, and whose intellects are clouded by slavery, we have very poor material to start with. If intelligent colored men, such as are before me, would move in this matter, much might be accomplished. It is exceedingly important that we have men at the beginning capable of thinking as white men, and not those who have been systematically oppressed. There is much to encourage you. For the sake of your race you should sacrifice something of your present comfort for the purpose of being as grand in that respect as the white people. It is a cheering thought throughout life, that something can be done to ameliorate the condition of those who have been subject to the hard usages of the world. It is difficult to make a man miserable while he feels he is worthy of himself and claims kindred to

the great God who made him. — *Address to a Deputation of Colored Men; August* 14, 1862.

DEAR SIR: I have just read yours of the 19th, addressed to myself through the New York *Tribune.* If there be in it any statements or assumptions of fact which I may know to be erroneous, I do not, now and here, controvert them. If there be in it any inferences which I may believe to be falsely drawn, I do not, now and here, argue against them. If there be perceptible in it an impatient and dictatorial tone, I waive it in deference to an old friend whose heart I have always supposed to be right.

As to the policy I "seem to be pursuing," as you say, I have not meant to leave any one in doubt.

I would save the Union. I would save it the shortest way under the Constitution. The sooner the national authority can be restored, the nearer the Union will be "the Union as it was." If there be those who would not save the Union unless they could at the same time save slavery, I do not agree with them. If there be those who would not save the Union unless they could at the same time destroy slavery, I do not agree with them. My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union

without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that. What I do about slavery and the colored race, I do because I believe it helps to save the Union; and what I forbear, I forbear because I do not believe it would help to save the Union. I shall do less whenever I shall believe what I am doing hurts the cause, and I shall do more whenever I shall believe doing more will help the cause. I shall try to correct errors when shown to be errors, and I shall adopt new views so fast as they shall appear to be true views.

I have here stated my purpose according to my view of official duty; and I intend no modification of my oft-expressed personal wish that all men everywhere could be free. — *Letter to Horace Greeley; August 22, 1862.*

THE subject presented in the memorial is one upon which I have thought much for weeks past, and I may even say for months. I am approached with the most opposite opinions and advice, and that by religious men who are equally certain that they represent the divine will. I am sure that either the one or the other class is mistaken in that belief, and perhaps in some respects both. I hope it will not be irreverent for me to say that if it is probable that God would reveal

his will to others on a point so connected with my duty, it might be supposed he would reveal it directly to me; for, unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter. And if I can learn what it is, I will do it. These are not, however, the days of miracles, and I suppose it will be granted that I am not to expect a direct revelation. I must study the plain physical facts of the case, ascertain what is possible, and learn what appears to be wise and right.

The subject is difficult, and good men do not agree. . . . You know that the last session of Congress had a decided majority of antislavery men, yet they could not unite on this policy. And the same is true of the religious people. Why, the rebel soldiers are praying with a great deal more earnestness, I fear, than our own troops, and expecting God to favor their side. . . .

What good would a proclamation of emancipation from me do, especially as we are now situated? I do not want to issue a document that the whole world will see must necessarily be inoperative, like the Pope's bull against the comet. Would my word free the slaves, when I cannot even enforce the Constitution in the rebel States? Is there a single court, or magistrate, or individual that would be influenced by it there? And what reason is there to think it would have any greater effect upon the slaves than the late law of Congress,

which I approved, and which offers protection and freedom to the slaves of rebel masters who come within our lines? Yet I cannot learn that that law has caused a single slave to come over to us. And suppose they could be induced by a proclamation of freedom from me to throw themselves upon us, what should we do with them? How can we feed and care for such a multitude? . . .

Now, then, tell me, if you please, what possible result of good would follow the issuing of such a proclamation as you desire? Understand, I raise no objections against it on legal or constitutional grounds; for, as commander-in-chief of the army and navy, in time of war I suppose I have a right to take any measure which may best subdue the enemy; nor do I urge objections of a moral nature, in view of possible consequences of insurrection and massacre at the South. I view this matter as a practical war measure, to be decided on according to the advantages or disadvantages it may offer to the suppression of the rebellion.

I admit that slavery is the root of the rebellion, or at least its *sine qua non.* The ambition of politicians may have instigated them to act, but they would have been impotent without slavery as their instrument. I will also concede that emancipation would help us in Europe, and convince them that we are incited by something more than ambition. I grant, further, that it would help somewhat

at the North, though not so much, I fear, as you and those you represent imagine. Still, some additional strength would be added in that way to the war, and then, unquestionably, it would weaken the rebels by drawing off their laborers, which is of great importance; but I am not so sure we could do much with the blacks. If we were to arm them, I fear that in a few weeks the arms would be in the hands of the rebels; and, indeed, thus far we have not had arms enough to equip our white troops. I will mention another thing, though it meet only your scorn and contempt. There are fifty thousand bayonets in the Union armies from the border slave States. It would be a serious matter if, in consequence of a proclamation such as you desire, they should go over to the rebels. I do not think they all would — not so many, indeed, as a year ago, or as six months ago — not so many to-day as yesterday. Every day increases their Union feeling. They are also getting their pride enlisted, and want to beat the rebels. Let me say one thing more: I think you should admit that we already have an important principle to rally and unite the people, in the fact that constitutional government is at stake. This is a fundamental idea going down about as deep as anything.

Do not misunderstand me because I have mentioned these objections. They indicate the difficulties that have thus far prevented my action in some such way as you desire. I

have not decided against a proclamation of liberty to the slaves, but hold the matter under advisement; and I can assure you that the subject is on my mind, by day and night, more than any other. Whatever shall appear to be God's will, I will do. — *Remarks to Representatives of Chicago Churches; September* 13, 1862.

ON the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State or designated part of a State the people whereof shall then be in rebellion against the United States, shall be then, thenceforward, and forever free; and the Executive Government of the United States, including the military and naval authority thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom. — *Preliminary Emancipation Proclamation; September* 22, 1862.

IN the very responsible position in which I happen to be placed, being a humble instrument in the hands of our Heavenly Father, as I am, and as we all are, to work out his great purposes, I have desired that all my works and acts may be according to his will,

and that it might be so, I have sought his aid; but if, after endeavoring to do my best in the light which he affords me, I find my efforts fail, I must believe that for some purpose unknown to me, he wills it otherwise. If I had had my way, this war would never have been commenced. If I had been allowed my way, this war would have been ended before this; but we find it still continues, and we must believe that he permits it for some wise purpose of his own, mysterious and unknown to us; and though with our limited understandings we may not be able to comprehend it, yet we cannot but believe that he who made the world still governs it. — *Reply to an Address by Mrs. Gurney; September* 28, 1862.

THE will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purpose of either party; and yet the human instrumentalities, working just as they do, are of the best adaptation to effect his purpose. I am almost ready to say that this is probably true; that God wills this contest, and wills that it shall not end yet. By his mere great power on the minds of the now

contestants, he could have either saved or destroyed the Union without a human contest. Yet the contest began. And, having begun, he could give the final victory to either side any day. Yet the contest proceeds. — *Meditation on the Divine Will; September* 30, 1862.

A NATION may be said to consist of its territory, its people, and its laws. The territory is the only part which is of certain durability. "One generation passeth away, and another generation cometh, but the earth abideth forever." It is of the first importance to duly consider and estimate this ever-enduring part. That portion of the earth's surface which is owned and inhabited by the people of the United States is well adapted to be the home of one national family, and it is not well adapted for two or more. Its vast extent and its variety of climate and productions are of advantage in this age for one people, whatever they might have been in former ages. Steam, telegraphs, and intelligence have brought these to be an advantageous combination for one united people. . . .

Our national strife springs not from our permanent part, not from the land we inhabit, not from our national homestead. There is no possible severing of this but would multiply, and not mitigate, evils among us. In all its adaptations and aptitudes it

demands union and abhors separation. In fact, it would erelong force reunion, however much of blood and treasure the separation might have cost.

Our strife pertains to ourselves — to the passing generations of men; and it can without convulsion be hushed forever with the passing of one generation.

In this view I recommend the adoption of the following resolution and articles amendatory to the Constitution of the United States [and providing for compensated emancipation].

. . . . . .

Fellow-citizens, we cannot escape history. We of this Congress and this administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down, in honor or dishonor, to the latest generation. We say we are for the Union. The world will not forget that we say this. We know how to save the Union. The world knows we do know how to save it. We — even we here — hold the power and bear the responsibility. In giving freedom to the slave, we assure freedom to the free — honorable alike in what we give and what we preserve. We shall nobly save or meanly lose the last, best hope of earth. Other means may succeed; this could not fail. The way is plain, peaceful, generous, just — a way which, if followed,

the world will forever applaud, and God must forever bless. — *Annual Message to Congress; December* 1, 1862.

DEAR FANNY: It is with deep regret that I learn of the death of your kind and brave father, and especially that it is affecting your young heart beyond what is common in such cases. In this sad world of ours sorrow comes to all, and to the young it comes with bitterer agony because it takes them unawares. The older have learned ever to expect it. I am anxious to afford some alleviation to your present distress. Perfect relief is not possible, except with time. You cannot now realize that you will ever feel better. Is not this so? And yet it is a mistake. You are sure to be happy again. To know this, which is certainly true, will make you some less miserable now. I have had experience enough to know what I say, and you need only to believe it to feel better at once. The memory of your dear father, instead of an agony, will yet be a sad, sweet feeling in your heart of a purer and holier sort than you have known before.

Please present my kind regards to your afflicted mother. — *Letter to Miss Fanny McCullough; December* 23, 1862.

THE division of a State is dreaded as a precedent. But a measure made expedient by a war is no precedent for times of

peace. It is said that the admission of West Virginia is secession, and tolerated only because it is our secession. Well, if we call it by that name, there is still difference enough between secession against the Constitution and secession in favor of the Constitution. I believe the admission of West Virginia into the Union is expedient. — *Opinion on Admission of West Virginia into the Union; December* 31, 1862.

THAT Congress has power to regulate the currency of the country can hardly admit of a doubt, and that a judicious measure to prevent the deterioration of this currency by a reasonable taxation of bank circulation or otherwise is needed, seems equally clear. Independently of this general consideration, it would be unjust to the people at large to exempt banks enjoying the special privilege of circulation from their just proportion of the public burdens. — *Message to Congress on Issue of United States Notes; January* 17, 1863.

I KNOW and deeply deplore the sufferings which the working-men at Manchester, and in all Europe, are called to endure in this crisis. It has been often and studiously represented that the attempt to overthrow this government, which was built upon the foundation of human rights, and to substitute

for it one which should rest exclusively on the basis of human slavery, was likely to obtain the favor of Europe. Through the action of our disloyal citizens, the working-men of Europe have been subjected to severe trials, for the purpose of forcing their sanction to that attempt. Under the circumstances, I cannot but regard your decisive utterances upon the question as an instance of sublime Christian heroism which has not been surpassed in any age or in any country. It is indeed an energetic and reinspiring assurance of the inherent power of truth, and of the ultimate and universal triumph of justice, humanity, and freedom. I do not doubt that the sentiments you have expressed will be sustained by your great nation; and, on the other hand, I have no hesitation in assuring you that they will excite admiration, esteem, and the most reciprocal feelings of friendship among the American people. I hail this interchange of sentiment, therefore, as an augury that whatever else may happen, whatever misfortune may befall your country or my own, the peace and friendship which now exist between the two nations will be, as it shall be my desire to make them, perpetual. — *Letter to the Workingmen of Manchester, England; January* 19, 1863.

GENERAL: I have placed you at the head of the Army of the Potomac. Of course I have done this upon what appear to me to

be sufficient reasons, and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you. I believe you to be a brave and skilful soldier, which of course I like. I also believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is a valuable if not an indispensable quality. You are ambitious, which, within reasonable bounds, does good rather than harm; but I think that during General Burnside's command of the army you have taken counsel of your ambition and thwarted him as much as you could, in which you did a great wrong to the country and to a most meritorious and honorable brother officer. I have heard, in such a way as to believe it, of your recently saying that both the army and the government needed a dictator. Of course it was not for this, but in spite of it, that I have given you the command. Only those generals who gain successes can set up dictators. What I now ask of you is military success, and I will risk the dictatorship. The government will support you to the utmost of its ability, which is neither more nor less than it has done and will do for all commanders. I much fear that the spirit which you have aided to infuse into the army, of criticising their commander and withholding confidence from him, will now turn upon you. I shall assist you as far as I can to put it down. Neither you nor Napoleon, if he were alive

again, could get any good out of an army while such a spirit prevails in it; and now beware of rashness. Beware of rashness, but with energy and sleepless vigilance go forward and give us victories. — *Letter to Major-General Joseph Hooker; January 26, 1863.*

MY DEAR SIR: Your note, by which you, as general superintendent of the United States Christian Commission, invite me to preside at a meeting to be held this day at the hall of the House of Representatives in this city, is received.

While, for reasons which I deem sufficient, I must decline to preside, I cannot withhold my approval of the meeting and its worthy objects. Whatever shall be sincerely, and in God's name, devised for the good of the soldier and seaman in their hard spheres of duty, can scarcely fail to be blest. And whatever shall tend to turn our thoughts from the unreasoning and uncharitable passions, prejudices, and jealousies incident to a great national trouble such as ours, and to fix them upon the vast and long-enduring consequences, for weal or for woe, which are to result from the struggle, and especially to strengthen our reliance on the Supreme Being for the final triumph of the right, cannot but be well for us all.

The birthday of Washington and the Christian Sabbath coinciding this year, and suggesting together the highest interests of

this life and of that to come, is most propitious for the meeting proposed. — *Letter to Alexander Reed; February 22, 1863.*

TRUTH to speak, I do not appreciate this matter of rank on paper as you officers do. The world will not forget that you fought the battle of Stone River, and it will never care a fig whether you rank General Grant on paper, or he so ranks you. — *Letter to Major-General Rosecrans; March 17, 1863.*

I AM told you have at least thought of raising a negro military force. In my opinion the country now needs no specific thing so much as some man of your ability and position to go to this work. When I speak of your position, I mean that of an eminent citizen of a slave State and himself a slaveholder. The colored population is the great available and yet unavailed of force for restoring the Union. The bare sight of fifty thousand armed and drilled black soldiers upon the banks of the Mississippi would end the rebellion at once; and who doubts that we can present that sight if we but take hold in earnest? — *Letter to Governor Andrew Johnson, of Tennessee; March 26, 1863.*

WHEREAS, it is the duty of nations as well as of men to own their dependence upon the overruling power of God; to confess their sins and transgressions in humble

sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon; and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations only are blessed whose God is the Lord:

And insomuch as we know that by his divine law nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of Heaven. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth, and power as no other nation has ever grown; but we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us:

It behooves us, then, to humble ourselves before the offended Power, to confess our

national sins, and to pray for clemency and forgiveness. — *Proclamation of April* 30, 1863, *as a National Fast Day; March* 30, 1863.

I UNDERSTAND the meeting whose resolutions I am considering to be in favor of suppressing the rebellion by military force — by armies. Long experience has shown that armies cannot be maintained unless desertion shall be punished by the severe penalty of death. The case requires, and the law and the Constitution sanction, this punishment. Must I shoot a simple-minded soldier boy who deserts, while I must not touch a hair of a wily agitator who induces him to desert? This is none the less injurious when effected by getting a father, or brother, or friend into a public meeting, and there working upon his feelings till he is persuaded to write the soldier boy that he is fighting in a bad cause, for a wicked administration of a contemptible government, too weak to arrest and punish him if he shall desert. I think that, in such a case, to silence the agitator and save the boy is not only constitutional, but withal a great mercy. — *Letter to Erastus Corning and Others; June* 12, 1863.

YOU claim that men may, if they choose, embarrass those whose duty it is to combat a giant rebellion, and then be dealt with in turn, only as if there were no rebellion.

The Constitution itself rejects this view. The military arrests and detentions which have been made, including those of Mr. Vallandigham, which are not different in principle from the others, have been for prevention, and not for punishment — as injunctions to stay injury, as proceedings to keep the peace; and hence, like proceedings in such cases and for like reasons, they have not been accompanied with indictments, or trials by juries, nor in a single case by any punishment whatever, beyond what is purely incidental to the prevention. The original sentence of imprisonment in Mr. Vallandigham's case was to prevent injury to the military service only, and the modification of it was made as a less disagreeable mode to him of securing the same prevention. . . .

We all know that combinations, armed in some instances, to resist the arrest of deserters began several months ago; that more recently the like has appeared in resistance to the enrolment preparatory to a draft; and that quite a number of assassinations have occurred from the same animus. These had to be met by military force, and this again has led to bloodshed and death. And now, under a sense of responsibility more weighty and enduring than any which is merely official, I solemnly declare my belief that this hindrance of the military, including maiming and murder, is due to the course in which Mr. Vallandigham has been engaged in a greater

degree than to any other cause; and it is due to him personally in a greater degree than to any other one man. . . .

With all this before their eyes, the convention you represent have nominated Mr. Vallandigham for governor of Ohio, and both they and you have declared the purpose to sustain the National Union by all constitutional means. But of course they and you in common reserve to yourselves to decide what are constitutional means; and, unlike the Albany meeting, you omit to state or intimate that in your opinion an army is a constitutional means of saving the Union against a rebellion, or even to intimate that you are conscious of an existing rebellion being in progress with the avowed object of destroying that very Union. At the same time your nominee for governor, in whose behalf you appeal, is known to you and to the world to declare against the use of an army to suppress the rebellion. Your own attitude, therefore, encourages desertion, resistance to the draft, and the like, because it teaches those who incline to desert and to escape the draft to believe it is your purpose to protect them, and to hope that you will become strong enough to do so. . . .

I send you duplicates of this letter in order that you, or a majority of you, may, if you choose, indorse your names upon one of them and return it thus indorsed to me with the understanding that those signing are thereby

committed to the following propositions and to nothing else:

1. That there is now a rebellion in the United States, the object and tendency of which is to destroy the National Union; and that, in your opinion, an army and navy are constitutional means for suppressing that rebellion;

2. That no one of you will do anything which, in his own judgment, will tend to hinder the increase, or favor the decrease, or lessen the efficiency of the army or navy while engaged in the effort to suppress that rebellion; and

3. That each of you will, in his sphere, do all he can to have the officers, soldiers, and seamen of the army and navy, while engaged in the effort to suppress the rebellion, paid, fed, clad, and otherwise well provided for and supported.

And with the further understanding that upon receiving the letter and names thus indorsed, I will cause them to be published, which publication shall be, within itself, a revocation of the order in relation to Mr. Vallandigham. — *Letter to Committee of Ohio Democrats; June* 29, 1863.

WE are contending with an enemy, who, as I understand, drives every able-bodied man he can reach into his ranks, very much as a butcher drives bullocks into a

slaughter-pen. No time is wasted, no argument is used. This produces an army which will soon turn upon our now victorious soldiers, already in the field, if they shall not be sustained by recruits as they should be. It produces an army with a rapidity not to be matched by our side, if we first waste time to reëxperiment with the volunteer system already deemed by Congress, and palpably, in fact, so far exhausted as to be, inadequate, and then more time to obtain a court decision as to whether a law is constitutional which requires a part of those now not in the service to go to the aid of those who are already in it, and still more time to determine with absolute certainty that we get those who are to go in the precisely legal proportion to those who are not to go. My purpose is to be in my action just and constitutional, and yet practical, in performing the important duty with which I am charged, of maintaining the unity and the free principles of our common country. — *Letter to Governor Horatio Seymour, of New York; August* 7, 1863.

[SOME of] you say you will not fight to free negroes. Some of them seem willing to fight for you; but no matter. Fight you, then, exclusively to save the Union. I issued the proclamation on purpose to aid you in saving the Union. Whenever you shall have conquered all resistance to the Union, if I shall

urge you to continue fighting, it will be an apt time then for you to declare you will not fight to free negroes.

I thought that in your struggle for the Union, to whatever extent the negroes should cease helping the enemy, to that extent it weakened the enemy in its resistance to you. Do you think differently? I thought that whatever negroes can be got to do as soldiers, leaves just so much less for white soldiers to do in saving the Union. Does it appear otherwise to you? But negroes, like other people, act upon motives. Why should they do anything for us if we will do nothing for them? If they stake their lives for us they must be prompted by the strongest motive, even the promise of freedom. And the promise, being made, must be kept.

The signs look better. The Father of Waters again goes unvexed to the sea. Thanks to the great Northwest for it. Nor yet wholly to them. Three hundred miles up they met New England, Empire, Keystone, and Jersey, hewing their way right and left. The sunny South, too, in more colors than one, also lent a hand. On the spot, their part of the history was jotted down in black and white. The job was a great national one, and let none be banned who bore an honorable part in it. And while those who have cleared the great river may well be proud, even that is not all. It is hard to say that anything has been more bravely and well done than at Antietam,

Murfreesboro', Gettysburg, and on many fields of lesser note. Nor must Uncle Sam's web-feet be forgotten. At all the watery margins they have been present. Not only on the deep sea, the broad bay, and the rapid river, but also up the narrow, muddy bayou, and wherever the ground was a little damp, they have been and made their tracks. Thanks to all: for the great republic — for the principle it lives by and keeps alive — for man's vast future — thanks to all.

Peace does not appear so distant as it did. I hope it will come soon, and come to stay, and so come as to be worth the keeping in all future time. It will then have been proved that among free men there can be no successful appeal from the ballot to the bullet, and that they who take such appeal are sure to lose their case and pay the cost. And then there will be some black men who can remember that with silent tongue, and clenched teeth, and steady eye, and well-poised bayonet they have helped mankind on to this great consummation, while I fear there will be some white ones unable to forget that with malignant heart and deceitful speech they strove to hinder it. — *Letter to James C. Conkling to be read at Union meeting in Springfield, Ill.; August* 26, 1863.

FOURSCORE and seven years ago our fathers brought forth on this continent a new nation, conceived in liberty, and dedi-

cated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we cannot dedicate — we cannot consecrate — we cannot hallow — this ground. The brave men, living and dead, who struggled here, have consecrated it far above our poor power to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us — that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, for the people, shall not perish from the earth. — *Dedication of the National Cemetery at Gettysburg, Pa.; November* 19, 1863.

THE strongest bond of human sympathy, outside of the family relation, should be one uniting all working people, of all nations, and tongues, and kindreds. Nor should this lead to a war upon property, or the owners of property. Property is the fruit of labor; property is desirable; is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him work diligently and build one for himself, thus by example assuring that his own shall be safe from violence when built. — *Remarks to a Committee of New York Workingmen; March* 24, 1864.

THE world has never had a good definition of the word liberty, and the American people, just now, are much in want of one. We all declare for liberty; but in using the same word we do not all mean the same thing. With some the word liberty may mean for each man to do as he pleases with himself, and the product of his labor; while with others the same word may mean for some men to do as they please with other men, and the product of other men's labor. Here are two, not only different, but incompatible things, called by the same name, liberty. And it follows that each of the things is, by the

respective parties, called by two different and incompatible names — liberty and tyranny.

The shepherd drives the wolf from the sheep's throat, for which the sheep thanks the shepherd as his liberator, while the wolf denounces him for the same act, as the destroyer of liberty, especially as the sheep was a black one. Plainly, the sheep and the wolf are not agreed upon a definition of the word liberty; and precisely the same difference prevails to-day among us human creatures, even in the North, and all professing to love liberty. Hence we behold the process by which thousands are daily passing from under the yoke of bondage hailed by some as the advance of liberty, and bewailed by others as the destruction of all liberty. — *Remarks at a Sanitary Fair in Baltimore; April* 18, 1864.

IN response to the preamble and resolutions of the American Baptist Home Mission Society, which you did me the honor to present, I can only thank you for thus adding to the effective and almost unanimous support which the Christian communities are so zealously giving to the country and to liberty. Indeed, it is difficult to conceive how it could be otherwise with any one professing Christianity, or even having ordinary perceptions of right and wrong. To read in the Bible, as the word of God himself, that "In the sweat

of *thy* face shalt thou eat bread," and to preach therefrom that, "In the sweat of *other men's* faces shalt thou eat bread," to my mind can scarcely be reconciled with honest sincerity. When brought to my final reckoning, may I have to answer for robbing no man of his goods; yet more tolerable even this, than for robbing one of himself and all that was his. When, a year or two ago, those professedly holy men of the South met in the semblance of prayer and devotion, and, in the name of him who said, "As ye would all men should do unto you, do ye even so unto them," appealed to the Christian world to aid them in doing to a whole race of men as they would have no man do unto themselves, to my thinking they contemned and insulted God and his church far more than did Satan when he tempted the Saviour with the kingdoms of the earth. The devil's attempt was no more false, and far less hypocritical. But let me forbear, remembering it is also written, "Judge not lest ye be judged." — *Letter to Committee of Baptists; May* 30, 1864.

I AM always for the man who wishes to work. — *Endorsement of Application for Employment; August* 15, 1864.

THERE may be some inequalities in the practical application of our system. It is fair that each man shall pay taxes in exact proportion to the value of his property; but

if we should wait, before collecting a tax, to adjust the taxes upon each man in exact proportion with every other man, we should never collect any tax at all. There may be mistakes made sometimes; things may be done wrong, while the officers of the government do all they can to prevent mistakes. But I beg of you, as citizens of this great republic, not to let your minds be carried off from the great work we have before us. This struggle is too large for you to be diverted from it by any small matter. When you return to your homes, rise up to the height of a generation of men worthy of a free government, and we will carry out the great work we have commenced. — *Remarks to the 164th Ohio Regiment; August* 18, 1864.

IN regard to this great book, I have but to say, it is the best gift God has given to man. All the good Saviour gave to the world was communicated through this book. But for it we could not know right from wrong. All things most desirable for man's welfare, here and hereafter, are to be found portrayed in it. To you I return my most sincere thanks for the very elegant copy of the great Book of God which you present. — *Remarks to a Negro Delegation; September* 7, 1864.

WE cannot have free government without elections; and if the rebellion could force us to forego or postpone a national elec-

tion, it might fairly claim to have already conquered and ruined us. The strife of the election is but human nature practically applied to the facts of the case. What has occurred in this case must ever recur in similar cases. Human nature will not change. In any future great national trial, compared with the men of this, we shall have as weak and as strong, as silly and as wise, as bad and as good. Let us, therefore, study the incidents of this as philosophy to learn wisdom from, and none of them as wrongs to be revenged. But the election, along with its incidental and undesirable strife, has done good too. It has demonstrated that a people's government can sustain a national election in the midst of a great civil war. Until now, it has not been known to the world that this was a possibility. It shows, also, how sound and how strong we still are. It shows that, even among candidates of the same party, he who is most devoted to the Union and most opposed to treason can receive most of the people's votes. It shows, also, to the extent yet known, that we have more men now than we had when the war began. Gold is good in its place, but living, brave, patriotic men are better than gold.

But the rebellion continues, and now that the election is over, may not all having a common interest reunite in a common effort to save our common country? For my own part, I have striven and shall strive to avoid

placing any obstacle in the way. So long as I have been here I have not willingly planted a thorn in any man's bosom. While I am deeply sensible to the high compliment of a reëlection, and duly grateful, as I trust, to almighty God for having directed my countrymen to a right conclusion, as I think, for their own good, it adds nothing to my satisfaction that any other man may be disappointed or pained by the result.

May I ask those who have not differed with me to join with me in this same spirit toward those who have? — *Remarks in Response to a Serenade; November* 10, 1864.

DEAR MADAM, — I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our heavenly Father may assuage the anguish of your bereavement, and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom. — *Letter to Mrs. Bixby; November* 21, 1864.

IT seems that there is now no organized military force of the enemy in Missouri, and yet that destruction of property and life is rampant everywhere. Is not the cure for this within easy reach of the people themselves? It cannot but be that every man not naturally a robber or cut-throat would gladly put an end to this state of things. A large majority in every locality must feel alike upon this subject; and if so, they only need to reach an understanding, one with another. Each leaving all others alone solves the problem; and surely each would do this but for his apprehension that others will not leave him alone. Cannot this mischievous distrust be removed? Let neighborhood meetings be everywhere called and held, of all entertaining a sincere purpose for mutual security in the future, whatever they may heretofore have thought, said or done about the war, or about anything else. Let all such meet, and, waiving all else, pledge each to cease harassing others, and to make common cause against whoever persists in making, aiding, or encouraging further disturbance. The practical means they will best know how to adopt and apply. At such meetings old friendships will cross the memory, and honor and Christian charity will come in to help. — *Letter to Governor Thomas C. Fletcher; February* 20, 1865.

NEITHER party expected for the war the magnitude or the duration which it has already attained. Neither anticipated that the cause of the conflict might cease with, or even before, the conflict itself should cease. Each looked for an easier triumph, and a result less fundamental and astounding. Both read the same Bible, and pray to the same God; and each invokes his aid against the other. It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces; but let us judge not, that we be not judged. The prayers of both could not be answered — that of neither has been answered fully.

The Almighty has his own purposes. "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." If we shall suppose that American slavery is one of those offenses which, in the providence of God, must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope — fervently do we pray — that this mighty scourge of war may speedily pass away. Yet, if God wills that it continue

until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, "The judgments of the Lord are true and righteous altogether."

With malice toward none; with charity for all; with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan — to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations. — *Second Inaugural Address; March* 4, 1865.

EVERY one likes a compliment. Thank you for yours on my little notification speech and on the recent inaugural address. I expect the latter to wear as well as — perhaps better than — anything I have produced; but I believe it is not immediately popular. Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. To deny it, however, in this case, is to deny that there is a God governing the world. It is a truth which I thought needed to be told, and as whatever of humiliation there is in it

falls most directly on myself, I thought others might afford for me to tell it. — *Letter to Thurlow Weed; March* 15, 1865.

THERE are but few aspects of this great war on which I have not already expressed my views by speaking or writing. There is one — the recent effort of "our erring brethren," sometimes so called, to employ the slaves in their armies. The great question with them has been, "Will the negro fight for them?" They ought to know better than we, and doubtless do know better than we. I may incidentally remark that, having in my life heard many arguments — or strings of words meant to pass for arguments — intended to show that the negro ought to be a slave — if he shall now really fight to keep himself a slave, it will be a far better argument why he should remain a slave than I have ever before heard. He, perhaps, ought to be a slave if he desires it ardently enough to fight for it. Or, if one out of four will, for his own freedom, fight to keep the other three in slavery, he ought to be a slave for his selfish meanness. I have always thought that all men should be free; but if any should be slaves, it should be first those who desire it for themselves, and secondly those who desire it for others. Whenever I hear any one arguing for slavery, I feel a strong impulse to see it tried on him personally. — *Remarks to an Indiana Regiment; March* 17, 1865.

BY these recent successes the reinauguration of the national authority — reconstruction — which has had a large share of thought from the first, is pressed much more closely upon our attention. It is fraught with great difficulty. Unlike a case of war between independent nations, there is no authorized organ for us to treat with — no one man has authority to give up the rebellion for any other man. We simply must begin with and mold from disorganized and discordant elements. Nor is it a small additional embarrassment that we, the loyal people, differ among ourselves as to the mode, manner, and measure of reconstruction. As a general rule, I abstain from reading the reports of attacks upon myself, wishing not to be provoked by that to which I cannot properly offer an answer. In spite of this precaution, however, it comes to my knowledge that I am much censured for some supposed agency in setting up and seeking to sustain the new State government of Louisiana. . . .

We all agree that the seceded States, so called, are out of their proper practical relation with the Union, and that the sole object of the government, civil and military, in regard to those States is to again get them into that proper practical relation. I believe that it is not only possible, but in fact easier, to do this without deciding or even considering whether these States have ever been out of the Union, than with it. Finding themselves

safely at home, it would be utterly immaterial whether they had ever been abroad. Let us all join in doing the acts necessary to restoring the proper practical relations between these States and the Union, and each forever after innocently indulge his own opinion whether in doing the acts he brought the States from without into the Union, or only gave them proper assistance, they never having been out of it. . . .

Now, if we reject and spurn them [Louisianans asking for State government under the Union], we do our utmost to disorganize and disperse them. We, in effect, say to the white man: You are worthless or worse; we will neither help you, nor be helped by you. To the blacks we say: This cup of liberty which these, your old masters, hold to your lips we will dash from you, and leave you to the chances of gathering the spilled and scattered contents in some vague and undefined when, where, and how. If this course, discouraging and paralyzing both white and black, has any tendency to bring Louisiana into proper practical relations with the Union, I have so far been unable to perceive it. If, on the contrary, we recognize and sustain the new government of Louisiana, the converse of all this is made true. We encourage the hearts and nerve the arms of the 12,000 to adhere to their work, and argue for it, and proselyte for it, and fight for it, and feed it, and grow it, and ripen it to a complete success. The colored

man, too, in seeing all united for him, is inspired with vigilance, and energy, and daring, to the same end. Grant that he desires the elective franchise, will he not attain it sooner by saving the already advanced steps toward it than by running backward over them? Concede that the new government of Louisiana is only to what it should be as the egg is to the fowl, we shall sooner have the fowl by hatching the egg than by smashing it. — *Speech on Reconstruction; April* 11, 1865.

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[NOTE: L. is the abbreviation of Lincoln.]

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